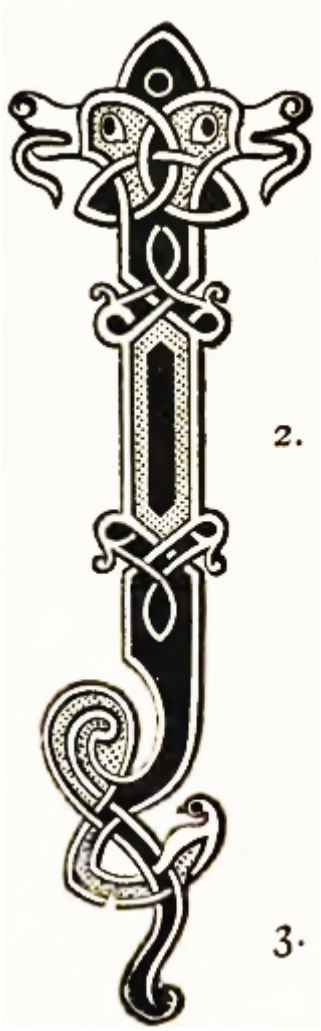
The Celtic Orthodox Catholic Church



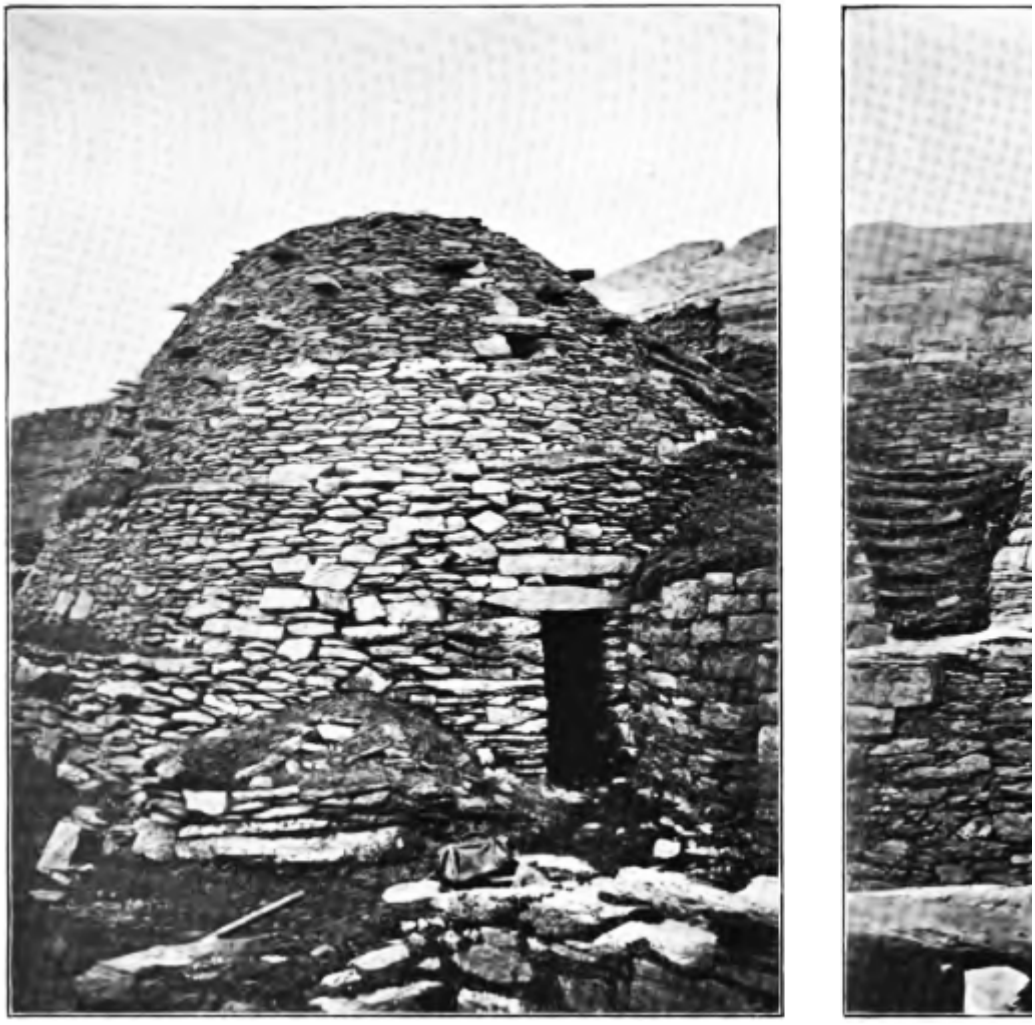
Ephrem the Eejit

Bishop-Chief of Cúige Mumhan

Apostolic See Caiseal na Rí

“draft 2”

Bishop Séamus Ó Gallagher said, 'St. Paul gave strict charge to his...disciple Timothy, to preach incessantly the word of God. Praedica verbum, insta opportune, importune.' 2 Timothy



'BEEHIVE' CELLS ON THE GREAT SKELLIG (P. 18 1

Church pictures from Arthur Champneys: Irish Ecclesiastical Architecture. 1910.

They have our skeletons and our Diptychs and our chalices and our Holy Relics in museums as war trophies.

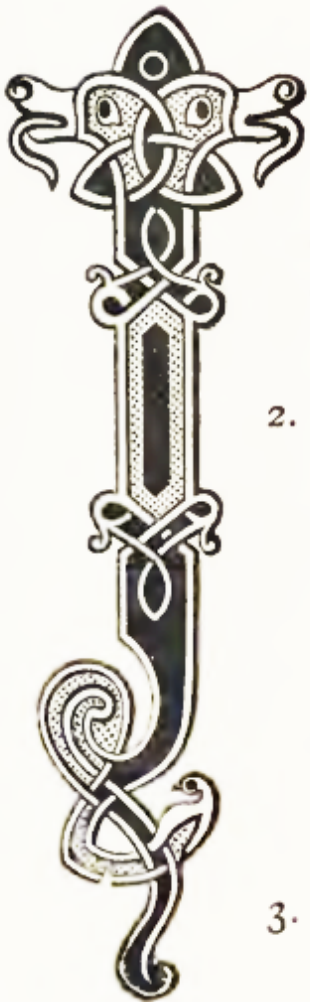
CROSS-SLAB IN WALL OF CASHEL, INISMURRAY
(PP. 17, 18, 81).

Sean Phaidir Mhná Inis Bó Finne
Beannacht na Maighdine Mhuire
Réalt na Mara oraibh
Agus ar mur mbád agus
Go gcuirfidh Sí agus a Mac
Slán na bhaile sibh arís.

MOLAISE'S HOUSE,
INISMURRAY (P. 18).

[E]ach generation should pay to its successors the debt it owes to its forerunners; that thus, by spending itself for the benefit of its children, the human race ensures the progressive development of all.
St. James Ó Connolly

EILEAN NAOMH: KILN, CHURCH, MONASTERY, ABBOT'S HOUSE, AND HOSPITIUM (PP. 20, 21).
(The harbour is to the right; the 'beehive' huts are beyond the kiln and to its right, over the ridge.)



1.

BIND to myself to-day,
The strong power of an invocation of the Trinity,
The faith of the Trinity in Unity,
The Creator of the elements.

2. I bind to myself to-day,
The power of the Incarnation of Christ, with that of his Baptism,
The power of the Crucifixion, with that of his Burial,
The power of the Resurrection, with the Ascension,
The power of the coming to the Sentence of Judgment.

3. I bind to myself to-day,
The power of the love of Seraphim,
In the obedience of Angels

ORATORY OF GALLARUS
(PP. 24, 25, 28).

To face

“Orthodox Jewish” New Testament 36 Who of these shalosha seems to you to have become a re'a to the one having fallen among the shodedim? And the Baal Torah answered, The one having shown the man rachamim. And Rebbe Melech HaMoshiach said to him, Go and do likewise.

Dr. James Murdock's English Peshitta translation 36 Which therefore of these three, appears to thee, to have been neighbor to him that fell into the hands of marauders ? And he said: He that had pity on him. Jesus said to him: Go, and do thou also the like.

Hawai‘i Creole 36 “Now, wat you tink? From da three guys dat wen pass, who wen get mo love an aloha fo da guy dose guys wen bus up?” Da teacha guy say, “Da guy dat wen show pity fo him.” Jesus say, “Go, make lidat.”

TEAMPULL MOLAISE (EAST END), INISMURRAY (PP. 18, 30, 34, 38).

“When someone steals another's clothes, we call them a thief. Should we not give the same name to one who could clothe the naked and does not? The bread in your cupboard belongs to the hungry; the coat unused in your closet belongs to the one who needs it; the shoes rotting in your closet belong to the one who has no shoes; the money which you hoard up belongs to the poor.”
— Hagios Basilios the Great

Let us visit Christ wherever we may be.
Let us care for him, feed him, clothe him, welcome him, honor him – not only at a meal, as some have done, or by anointing him, as Mary did, not only by lending him a tomb, like Joseph of Arimathea did, or by arranging for his burial, like Nicodemus, not only by giving him gold, frankincense and myrrh, like the Magi did before all the others.

The Lord of all asks for mercy and sacrifice, and mercy is greater… Let us then show him mercy in the persons of the poor and those who today are lying on the ground, so that when we come to leave this world, we may be received into an everlasting dwelling place, by Christ our Lord. Amen
–Saint Gregory Nazianzen (329-c. 391)

Book of Lismore, Lives of the Saints

616. Now when the hour of Patrick's decease arrived, Bishop Tassach gave him Christ's Body; and he sent his spirit to heaven in the hundred and thirty-second year of his age.

Howbeit heaven's angels came to meet Patrick's soul, and took it with them to heaven with great honour and reverence. And though great be his honour at present, greater will it be at the meeting of Doom, when the men of the world will arise; at Michael the archangel's command.

And the men of Ireland will go to meet Patrick to Down, and wend along with him to Mount Zion, where Christ will deal judgment to Adam's children on that day ; when, moreover, Christ will sit on His throne in glory judging the three households, even the household of Heaven, and the household of Earth, and the household of Hell.

And the twelve apostles will sit along with Him on twelve thrones judging the twelve tribes of the children of Israel. And then will Patrick sit on his throne of judgment and judge the men of Ireland.

For Patrick is the apostle for Ireland, and he is the father of teaching and faith for Irish- men, and he will be judge over them on Doomsday. And after the sentence of Doom, those who have fulfilled his command and his teaching, in fastings, in prayer, in alms, in compassion, in gentleness, in forgiveness, and in the other divine commands, will go along with him into the heavenly Chiefdom.

337. Then Patrick" went to Síd Aeda and blessed Conall and his son Fergus. Then he laid his hands on the son's head. That seemed strange to Conall.

Said Patrick, 'A child will be born of his family, He will be a sage, he will be a prophet, he will be a poet, A loveable, clear, pure lamp, "Who will not utter falsehood.' That is Colomb cille, son of Fedlimid.

345. Then Patrick blessed Conall son of Niall and his kindred, and he left a blessing on their men and on their estuaries and on their churches.

356. Patrick went to Ailech of the Chiefs, and blessed the stronghold, and left his flag-stone therein, and- prophesied Chiefship and rank for a space over Ireland out of Ailech. And he gave a blessing of valour to Eogan, and Patrick said :
'My blessing on the tribes,
I give from Belach Ratha,
And on Eogan's kindred,
(God's) grace to Doomsday. '

TEAMPULL BENIN, ARANMORE (PP. 37, 40).

The Rule of Saint Columbanus embodied the customs of Bangor Abbey and other Irish monasteries. Much shorter than the Rule of Saint Benedict, the Rule of Saint Columbanus consists of ten chapters, on the subjects of obedience, silence, food, poverty, humility, chastity, choir offices, discretion, mortification, and perfection.
Wikipedia Columbanus Hibernus. Walker, G. S. M. (ed.). "Monk's Rules". *Corpus of Electronic Texts*. University College Cork. Retrieved 19 January 2013.

WINDOWS IN NAVE OF ST. CAIMIN'S, INISCEALTRA
(PP. 39, 40).
(The round-headed window is later.)

TRINITY CHURCH, GLENDALOUGH, FROM THE SOUTH-EAST
(PP. 39, 45, 46).

“After they have squandered their wealth among so many pursuits, if there is any left over, they hide it in the ground and guard it deep within the earth. “For the future,” they say, “is always uncertain; therefore let us take care, lest some unforeseen need should arise.” Yet while it is uncertain whether you will have need of this buried gold, the losses you incur from your inhuman behavior are not at all uncertain”
— Hagios Basilios the Great, On Social Justice

“But wealth is necessary for raising children,' someone will say. This is a specious excuse for greed; although you speak as though children were your concern, you betray the inclinations of your own heart. Do not impute guilt to the guiltless! They have their own Master who cares for their needs. They received their being from God, and God will provide what they need to live. Was the command found in the Gospel, 'If you wish to be perfect, sell your possessions and give the money to the poor,' not written for the married? After seeking the blessing of children from the Lord, and being found worthy to become parents, did you at once add the following, 'Give me children, that I may disobey your commandments; give me children, that I might not attain the Chiefdom of Heaven?”
— Hagios Basilios the Great, On Social Justice: St. Hagios Basilios the Great

1063 AD Ceallach Ua Caeimh, wise man and anchorite, died. Annals of the Four Masters

Bishop John O'Brien's 1726 Gravestone inscription for Fr. Eóghan Ó Caoimh ..a prudent, chaste, and amiable man was he ; and a learned and truly skilful poet, as well as an expert and cultured scholar, in the original tongue of his country and of his ancestors...

There you have, O stone—my loss !—
beneath your side, weak, a priest who was cultured,
and who was perfect in the law of the Son of God ;
a radiant watchman of the blood of O'Keeffe, bravest in the fight ;
a historian who for a season wrote truthfully about the Gaels.

DOORWAY OF LABBA MOLAGA (P. 37 ETC.).

To face p. 34

Passion uncontrolled by reason and not directed by the will to do good has, in every age, produced the same deplorable results. Between the Imperial persecutions of Pagan Rome—enacted and carried into effect against the Christians of the first three centuries—and the Penal persecutions enacted against the Catholics of Ireland, there exists a striking similarity. The Pagan powers wanted to stamp out the Christian faith by destroying those who professed it,—the Anglo-Irish rulers sought blindly and mercilessly to root the Catholic faith out of the souls of Irishmen, by destroying the lives of those who professed the faith of their fathers. Even in times of quiet, when the emperors issued no edict, the Christians were not free from insult, spoliation, or the threat of death. A pagan prosecutor had it any moment in his power to bring his Christian neighbour before a Roman pretor and charge the defencless man with professing a creed held in horror by the state. So it was in Ireland. The Catholics were never secure even in times of

Fr. Bourke Introductions to Gaelic Sermons of Bp Gallagher, 1877.

Pós bean ón sliabh agus pósfaidh tú an sliabh ar fad. Mea Gloria Fides.

Cróga agus dílis.

“Macarius said also, ‘If you are stirred to anger when you want to reprove someone, you are gratifying your own passions. Do not lose yourself in order to save another.” Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

“Two hermits lived [in close proximity] for many years without a quarrel. One said to the other, ‘Let’s have a quarrel with each other, as is the way of men.’ The other answered, ‘I don’t know how a quarrel happens.’

PAIR OF ‘BEE-HIVE’ HUTS: EILEAN NAOMH (P. 21).

To face p. 16

The first said, ‘Look here, I put a brick between us, and I say, That’s mine. Then you say, No, it’s mine. That is how you begin a quarrel.’ So they put a brick between them, and one of them said, ‘That’s mine.’ The other said, ‘No; it’s mine.’ He answered, ‘Yes, it’s yours. Take it away.’ They were unable to argue with each other.” — Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

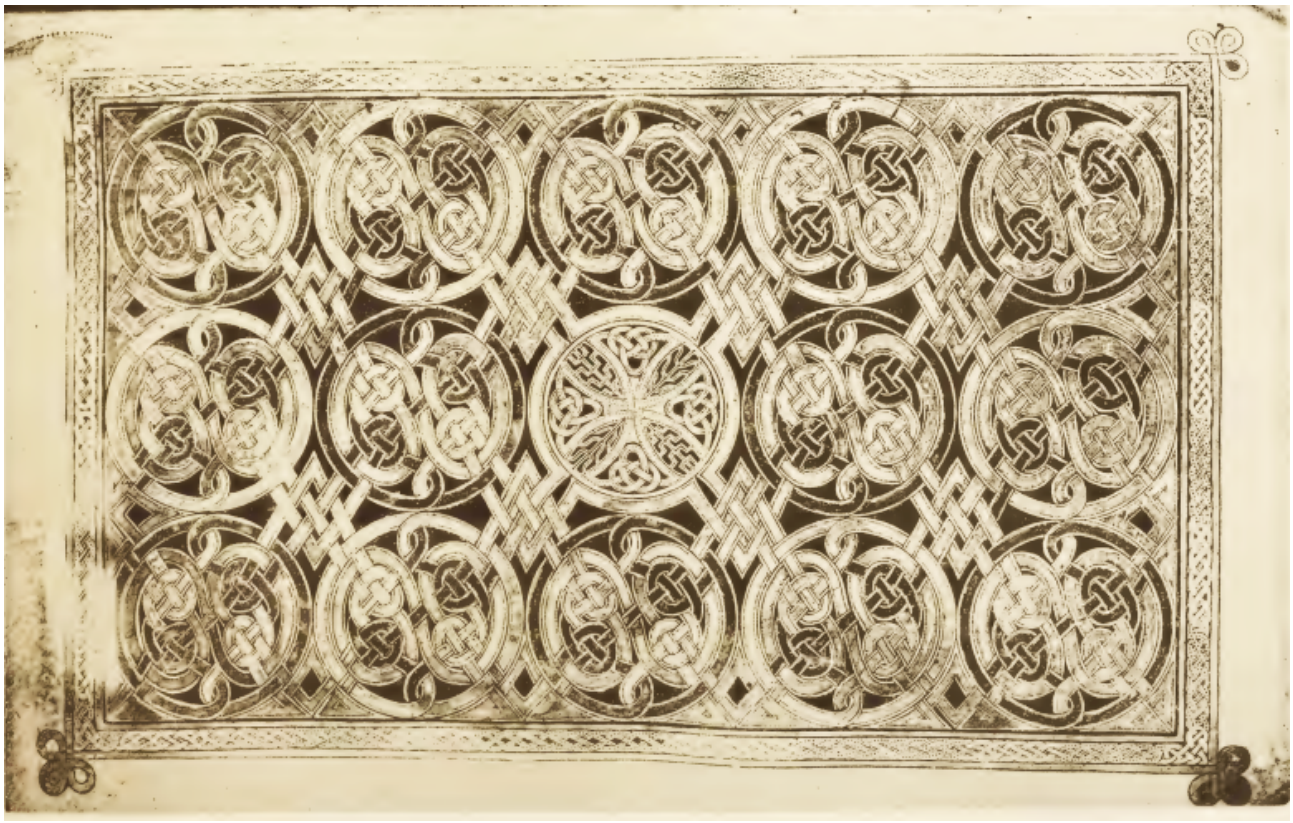
EAST END OF ORATORY AND STONE ALTAR, KILMALKEDAR (PP. 23, 24, 205).

"The devil appeared to a monk disguised as an angel of light, and said to him, 'I am the angel Gabriel, and I have been sent to you.' But the monk said, 'Are you sure you weren't sent to someone else? I am not worthy to have an angel sent to me.' At that the devil vanished." — Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

“Mathois said, ‘The nearer a person comes to God, the more he sees himself to be a sinner. Isaiah the prophet saw the Lord and knew himself to be wretched and unclean (Is. 6:5).” — Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

‘THE SCHOOLHOUSE,’ STEPS ON WALL OF CASHEL, AND GABLE OF TEAMPULL-NA-TEINIDH, INISMURRAY (P. 17).

“I may be wrong but I think nothing needs so much effort as prayer to God. If anyone wants to pray, the demons try to interrupt the prayer, for they know that prayer is the only thing that hinders them.
All the other efforts in a religious life, whether they are made vehemently or gently, have room for a measure of rest. But we need to pray till our dying breath. That is the great struggle.”
— Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks



Although there is not a mortal sin that we commit, but we thereby renounce God, take the devil as our master, sell our title to Paradise, and make ourselves heirs of hell; still this sin of sacrilege is more dangerous than all those others. God has patience with us in all our other crimes. Though His anger is over us, He does not despair of us. Though He scourges us, He does not exterminate us. But when we make an unworthy communion, we put a seal to our misfortune. When we receive the Body of Christ into our souls, and that we do not resolve to amend—our neighbour's property still in our custody, with no purpose of making restitution; living in hatred or animosity with our neighbour, without purpose of reconciliation; addicted to fornication, to drunkenness, lying, swearing, or to any other habitual sin; whoever, I repeat, receives Holy Communion with such strange dispositions, God immediately abandons such a one—he withdraws His grace from him

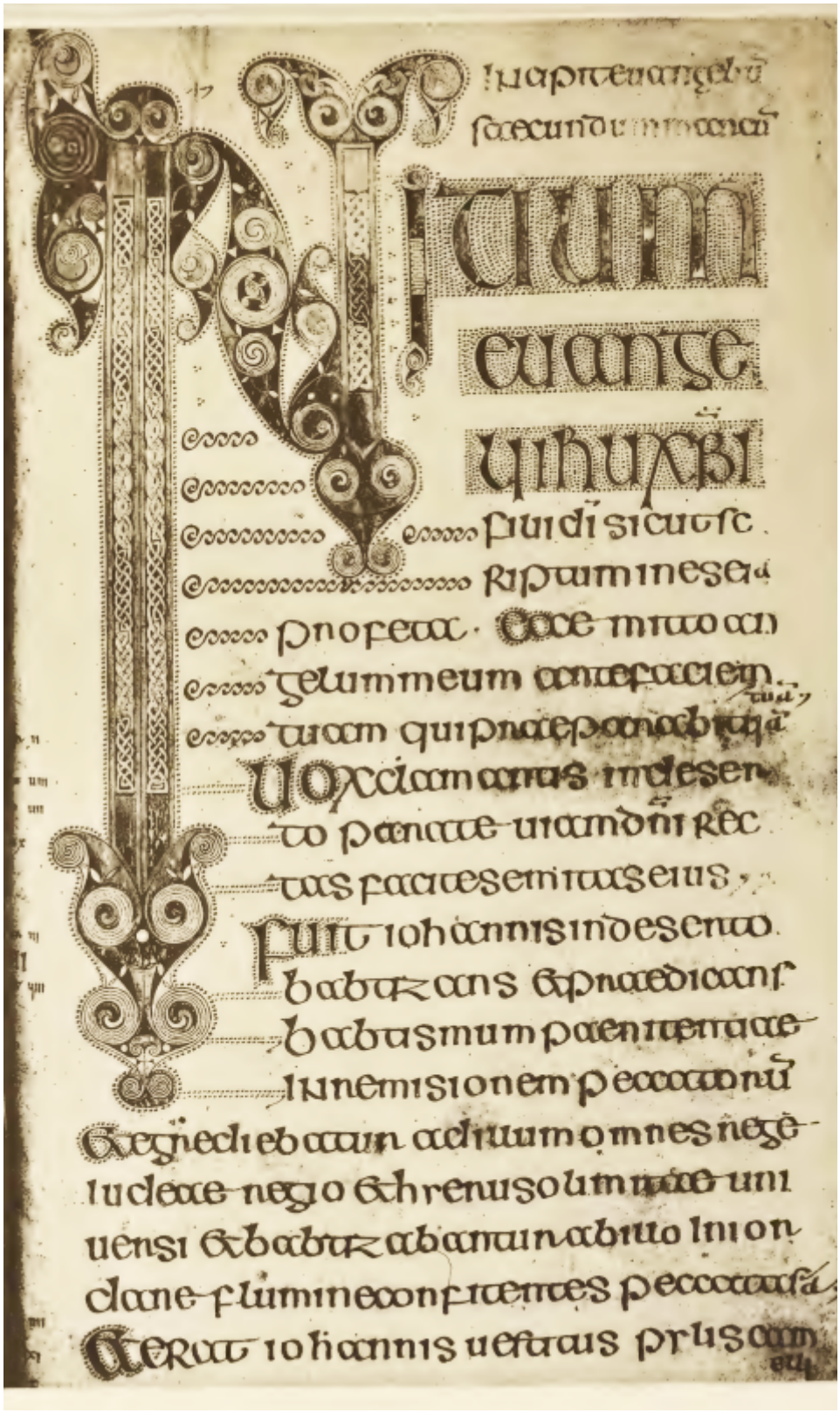
Gaelic Sermons of Bp Gallagher, 1877. p 173

—He gives him up, so to speak—He allows him to harden in iniquities—he permits the passions to have their way, so, as St. Gregory remarks, "the man is rolling from one iniquity to another;—one sacrilege prepares the way for another;" and at length the sinner falls into despair, which brings him at last to the lowest pit of hell.

This is evident from the final state of the traitor Judas. God had patience with all his other wickedness—his covetousness, his murmurs, and his fraudulence; but as soon as he received the Body of Christ in an unworthy state, Christ forsook him immediately and left him to the wiles of Satan.

“The hermit said, ‘This is the way to be strong: when temptations start to speak in your mind do not answer them but get up, pray, do penance, and say “Son of God, have mercy upon me.”

— Apothegmata



Benaim galar, benaim crecht, suidim att, fris·benaim galar, ar choin gaibes, ar dhelg goines, ar iarn benas.
I strike a disease, I strike a wounding, I halt a swelling, I heal/strike against a disease. Against the hound which seizes. Against the thorn which pierces. Against the iron which strikes.
Carney, 'A collection', 150; cf. David Stifter, 'A [prayer] for staunching blood',Celtica 25 (2007) 251-4 as cited in: Borsje, Jacqueline. "The Second [prayer] in the Stowe Missal." Cathinka Hambro and Lars Ivar Widerøe (eds), Lochlann. Festskrift til Jan Erik Rekdal på 60-årsdagen (Oslo: Hermes Academic Publishing) (2013): n. pag. Prin

Whitley Stokes, Irish Passages Stowe missal

water with the eucharistic wine is omitted [c]. In the Nicene Creed, *filioque* is left out; but is interlined by the later hand. The Agnus Dei is used.

In the Ordo Missae are the following six rubrics in the later hand-writing :—

1. Lethdírech sund.

This introduces the lesson from the Gospel of S. John c. vi. on

Fr. John Romanides Cuimhne go brách.

Charlemagne had also caused the Filioque [adding "and the Son" after saying the Holy Spirit proceeds from the Father"]to be added to the Frankish Creed, without consulting the pope. When the controversy over this addition broke out in Jerusalem, Charlemagne convoked the Council of Aachen in 809 and decreed that this addition was a dogma necessary for salvation.

With this fait accomplit under his belt, he tried to pressure Pope Leo III into accepting it. Leo rejected the Filioque not only as an addition to the Creed, but also as dogma, claiming that the Fathers left it out of the Creed neither out of ignorance, nor out of negligence, nor out of oversight, but on purpose and by divine inspiration.

What Leo is clearly saying, but in diplomatic terms, is that the addition of the Filioque to the Creed is a heresy.

The Franks were a too dangerous a presence in Papal Romania, so Leo acted as Hadrian had done before him. Leo did not reject the Filioque outside of the Creed, since there is in the West Roman tradition an Orthodox Filioque which was, and is, accepted as such by the East Romans until today.

Gabaltais Searluis Mor: The Conquest of Charlemagne, one of the texts in the Book of Lismore

901 In Cashel were 5000 students and six hundred Conventual monks; the like number were in Lismore and Dun-da-leathglass[Lenihan]. These are the Celtic Church, the Irish Orthodox Catholics
902 Fionguine (Son of Gorman) chief of Mumhan dies
908 Art Caoimh, from whom the name Ó Caoimh comes, son of Fionguine chief of Mumhan, slain
1054 Great Schism between Eastern Holy Roman Frankish Latin/ and Eastern Roman Orthodox Churches
The Celtic Church lay on the Eastern side of the schism....
1101 Sacking of Ailleach, "Donation" of Caiseal

"The four things to be asked of every composition must be asked of this composition, viz., place, and person, and time, and cause of invention. For example: The place of this composition is great Cork of Munster, and its author is Aniér MacConglinne of the Onaght Glenowra. In the time of

Cathal MacFinguine, son of Cúcengairm, or son of Cúcenmáthir, it was made. The cause of its invention was to banish the demon of gluttony that was in the throat of Cathal MacFinguine. [Family that signed Cáin Adamnáin]

“So should the one inflamed with anger not pray at all? By no means! But instead of reaching for what is unattainable and even dangerous on account of his passionate condition, he should resort to those “short and intense” invocations of Christ, mentioned everywhere in the early monastic literature: those “short prayers”... out of which the well-known “Jesus Prayer” developed.

If you want to put the enemy to flight, pray without ceasing. These “concise,” “terse,” “repeated,” indeed “ceaseless” short prayers are the daily bread of whoever is tempted—even of him who is tempted directly by the demon of anger.”

— Gabriel Bunge, Dragon's Wine and Angel's Bread: The Teaching of Evagrius Ponticus on Anger and Meekness

“Arsenius always used to say this, ‘Why, words, did I let you get out? I have often been sorry that I have spoken, never that I have been silent.” — Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

“It is dangerous for a person to try teaching before he is trained in the good life. A person whose house is about to fall down may invite travellers inside to refresh them, but instead they will be hurt in the collapse of the house. It is the same with teachers who have not carefully trained themselves in the good life; they destroy their hearers as well as themselves. Their mouth invites to salvation, their way of life leads to ruin.” — Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

"Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation." Pope Francis

> You are a pope or a bishop, let us suppose, replenished with wisdom and learning; if you do not pursue the calling of your salvation, you are not equal in value to the most worthless being; you are before God—nothing. Suppose you are a king or a prince, generous and powerful having many countries and provinces subject to you; if you forget the calling of your salvation, you are nothing. Suppose you are noble and honourable, possessed of the riches of this world, and at the same time, that you neglect the salvation of your soul, you are but poor and despicable in the sight of God. Suppose you are young, vigorous, polite, diligent, full of strength and courage, but you practise not the virtues, nor care for the science of your salvation, you are hateful and detestable in the sight of God. You are a strong and finished workman, you labour and provide for your children and family, but you forget the good works and the salvation of your soul, your labour is not worth a straw, and your recompense—Hell.

Gallagher Gaelic Sermons 257. 1877.

“You showed no mercy; it will not be shown to you. You opened not your house; you will be expelled from the Chiefdom. You gave not your bread; you will not receive eternal life.”
— Hagios Basilios the Great, On Social Justice

The Eucharist is the sacrament of unity and the moment of truth: here we see the world in Christ, as it really is, and not from our particular and therefore limited and partial points of view. Intercession begins here, in the glory of the messianic banquet, and this is the only true beginning of the Church's mission.
It is when, 'having put aside all earthly care,' we seem to have left this world, that we, in fact, recover it in all its reality.”
— Alexander Schmemann, For the Life of the World: Sacraments and Orthodoxy

“It is indeed one of the grave errors of religious anti-secularism that it does not see that secularism is made up of verites chretiennes devenues folies, of Christian truths that "went mad," and that in simply rejecting secularism , it in fact rejects with it certain fundamentally Christian aspirations and hopes.” — Alexander Schmemann, For the Life of the World: Sacraments and Orthodoxy

"Dialogue...educates when the person relates with respect, esteem and sincere listening, and is expressed with authenticity without obscuring or softening one's own identity nourished by evangelical inspiration."
Pope Francis.

Christian, read the Old and New Testaments, inquire of all the learned divines who have ever been in the Church; read each work that the holy fathers have written, and you shall see it is a constant admonition with them all, that for him who would attain to a good life, and conquer iniquity, it is necessary to have the remembrance of death in his heart. "No person having the memory of death in his hearth can sin."—Climacus,

grad. 6. St. Basil affirms, that there is no antidote against the poison of sin, nor cure for the ailments of the soul, so effectual or so fruitful as the thoughts of death; and that there is no instructor or teacher of divine knowledge for pointing out the way of our soul's salvation better than the dead! And why so? Because if you look into the grave, you will see there, as in a mirror, the substance you are made of, which is the dust; the end that shall befal you, which is death; the fate that awaits your body, which is to become the food of worms and of maggots.—(Job. xvii. 14.)

Bp. Gallagher 281.

Memorare novissima tua et in æternam non peccabis.—Eccles. 7, 50.

"*Remember thy last end, and thou shalt never sin.*—Eccles. vii. 50.

T] He used[1] Basil-judgements.

i.e. the judgement of pride that he fell into in the Great Assembly of Druim Cetta, so that it was on that account that Baithin brought a testimony from Basil to subdue the pride. Or, he made use of Basil's Judgements of Doom.

365 He secured correctness of psalms.

i.e. he corrected the psalms by obelus and asterisk.

He commented on law-books, books *ut* Cassian loved.

i.e. it is thus that he read books of law, as he used to read books of John Cassian for their easiness. Or, he read, just as John Cassian read, books *Legis*.

[1] There are marginal notes in T; 'i.e. he used 'judgements' or 'words' from Basil. Or, Baithin used dooms i.e. judgements or words from Basil, in instructing Colum Cille that he should not assume pride or loftymindedness, owing to the applause of the men of Ireland. . . . on high. Or, it might be Colum Cille that applied Basil's words to himself to instruct himself.'

Liber Hymnorum, vol 2.

“Dost thou renounce Satan, and all his Angels, and all his works, and all his services, and all his pride?" ... The first act of the Christian life is a renunciation, a challenge. No one can be Christ's until he has, first, faced evil, and then become ready to fight it.

How far is this spirit from the way in which we often proclaim, or to use a more modern term, "sell" Christianity today! ... How could we then speak of "fight" when the very set-up of our churches must, by definition, convey the idea of softness, comfort, peace? ...

One does not see very well where and how "fight" would fit into the weekly bulletin of a suburban parish, among all kinds of counseling sessions, bake sales, and "young adult" get-togethers. ...
"Dost thou unite thyself unto Christ?”
— Alexander Schmemann, For the Life of the World: Sacraments and Orthodoxy

“Christ is the artist, tenderly wiping away all the grime of sin that disfigures the human face and restoring God's image to its full beauty.”
— Gregory of Nyssa

Hence it will be more meet (and reasonably so) to conceive that God the Word through Whom are all things, desiring to save that which was lost; by co-abasement unto us, lowered Himself to what He was not, in order that the nature of man too might become what it was not, eminent in the Dignities of the Divine Supremacy by union with Him, and should be rather brought up to what was above nature, than bring down unto what was alien from His Nature, the Unchangeable, as God.

It behoved that the Incorruptible should lay hold on the nature subject to corruption, that He might free it from the corruption, it behoved that He Who knew not to sin should be made conformal with those who were under sin, that He might make sin to cease: for as where is light, there surely darkness will have no work, so where incorruption is present, is all necessity that corruption flee, and that, since He Who knew not sin hath made His own that which was under sin, sin should come to nought.
St. Cyril of Alexandria

Seek to distinguish yourself from others only in your generosity. Be like gods to the poor, imitating God's mercy. Humanity has nothing so much in common with God as the ability to do good.
–Saint Gregory Nazianzen (329-c. 391)

Be totally honest—first of all, with yourself.
The greatest sin is the lie, and the greatest lie is the lie about God, and the lie about me and God.
Be totally honest. Be faithful in little things.
Jesus said it. "He who is faithful in little, inherits much and is put over much. And those that are not faithful in little, lose the little they have."

In St. Luke's Gospel, the Lord even said: "lose the little, they think that they have."
Fidelity in small, ordinary things. Do your work, and then forget it.

Don't carry it around with you.

Be totally attentive to what you're doing, but don't carry it in your mind. Have your mind focused on what you're doing at the present moment.

Do the most difficult and painful things first.

We tend to do the easy things, the things we like, and put off the things we don't. We should try to reverse that and do the most difficult and boring things first.

Face reality. Don't live in fantasy. There's a Russian saying: "God is everywhere except in imagination and fantasy."

Face the realities of your life. When we fall, get up immediately and start over.

As often as we fall, we stand up again. And we will fall.

It says in Scripture that the wise person, the wise person, falls seven times a day, that means a lot, but he gets up again. The fool does not get up again, and the fool doesn't even know that he has fallen.

The wise person knows when he falls, but he gets up again.
In fact, the tradition says: "It belongs only to God, never to fall."
It belongs to demons to fall and not get up again, but it belongs to human beings, certainly to Christians, to fall and to get up again, to fall and to get up again.

One Desert Father even described human life, according to Christian faith, in that way. When he was asked by a pagan, "What does it mean to be a Christian?"
he said: " A Christian is a person who falls down and gets up again, who falls down and gets up again, who falls down, is lifted up again by the grace of God to start over."
And you can start over every moment anew.
Fr. Thomas Hopko

Theosis, or deification, is a transformative process whose aim is likeness to or union with God, as taught by the Eastern Orthodox Church and Eastern Catholic Churches.

As a process of transformation, theosis is brought about by the effects of catharsis (purification of mind and body) and theoria ('illumination' with the 'vision' of God).

According to Eastern Christian teaching, theosis is very much the purpose of human life. It is considered achievable only through a synergy (or cooperation) between human activity and God's uncreated energies (or operations).

According to Metropolitan Hierotheos (Vlachos), the primacy of theosis in Eastern Orthodox Christian theology is directly related to the fact that Eastern Christian theology (as historically conceived by its principal exponents) is based to a greater extent than Latin Catholic theology on the direct spiritual insights of the saints or mystics of the church rather than the apparently more rational thought tradition of the West.

Eastern Christians consider that one who prays is a theologian and a theologian is one who prays. Theology in Eastern Christianity is not treated primarily as an academic pursuit. Eastern Christian theology and its theologians are validated by a holy and ascetical life rather than by intellectual training.

And though great be her honour here at present, greater by far will it be, when she shall arise like a shining lamp in completeness of body and soul at the great assembly of Doomsday, in union with cherubim and seraphim, in union with the Son of Mary the Virgin, in the union that is nobler than every union, in the union of the Holy Trinity, Father, Son, and Holy Ghost.

I beseech the mercy of High, Almighty God, through holy Brigit's intercession, may we all deserve that unity, may we attain it, may we dwell therein, in saecula.
Lismore Betha

“There is only one way out of this, namely, total separation from all the world.

But withdrawal from the world does not mean physical removal from it. Rather, it is the withdrawal by the soul of any sympathy for the body. One becomes stateless and homeless.

One gives up possessions, friends, ownership and property, livelihood, business connection, social life and scholarship.

The heart is made ready to receive the imprint of sacred teaching, and this making ready involves the unlearning of knowledge deriving from evil habits.

To write on wax, one has first to erase the letters previously written there, and to bring sacred teaching to the soul one must begin by wiping out preoccupation rooted in ordinary habits.”
— Saint Hagios Basilios of Caesarea

In Eastern Orthodox (palamite) theology, there is a distinction between the essence (ousia) and the energies (energeia) of God. It was formulated by Gregory Palamas (1296–1359) as part of his defense of the Athonite monastic practice of Hesychasm against the charge of heresy brought by the [Holy Roman Catholic Scholastic] scholar and theologian Barlaam of Calabria...

...According to Meyendorff, Barlaam viewed "any claim of real and conscious experience of God as [heresy] Barlaam also took exception to the doctrine held by the hesychasts as to the uncreated nature of the light, the experience of which was said to be the goal of hesychast practice, regarding it as heretical and blasphemous.

It was maintained by the hesychasts to be of divine origin and to be identical to the light which had been manifested to Jesus' disciples on Mount Tabor at the Transfiguration.

Troparion

O light of Orthodoxy, teacher of the Church, its confirmation,
O ideal of monks and invincible champion of theologians,
O wonder-worChief Gregory, glory of Thessalonica and preacher of grace,
Always intercede before the Lord that our souls may be saved. Kontakion
(Tone 4)
Now is the time for action!
Judgment is at the doors!
So let us rise and fast,
Offering alms with tears of compunction and crying:
"Our sins are more in number than the sands of the sea;
But forgive us, O Master of All, So that we may receive the incorruptible treasure"
Kontakion
(Tone 8)
Holy and divine instrument of wisdom, joyful trumpet of theology,
together we sing your praises, O God-inspired Gregory.
Since you now stand before the Original Mind,
guide our minds to Him, O Father,
So that we may sing to you: "Rejoice, preacher of grace."
from Great Lent: Journey to Pascha, by Fr. Alexander Schmemann (1974), St. Vladimir's Seminary Press.

“It is necessary that the Holy Spirit enter our heart.
Everything good that we do, that we do for Christ, is given to us by the Holy Spirit, but prayer most of all, which is always available to us.''
St. Seraphim of Sarov

“He who plants kindness gathers love.”
— Saint Hagios Basilios "The Great" Archbishop of Caesarea, THE TREATISE DE SPIRITU SANCTO

Tonfeid, a Críost, come muir i cuaird bethad brigadbuil.
Guide us, O Christ, that rulest the sea
Around the mighty vast world.

from a " Fragment " preserved in the Codex Salmanticensis :
" Who can describe the virtues of St. Brendan—
his humility and meekness ; his charity and tender compassion ;
his patience and gentleness ; his fasting and abstinence ;
his constant assiduity in prayer?
Because he had perfectly fulfilled all the Commandments of Christ,
and had faithfully practised all those virtues and many others of a like nature, the Blessed Brendan,
in a good old age, among choirs of angels, with great joy and triumph,
amid gleaming lights and choral psalmody, departed unto the Lord,
to whom be all honour and glory for ever and ever ! Amen."
Fr DENIS O'DONOGHUE, P.P. 1895 Brendaniana

Atbér-sa, a mac mín: limas fóit na hair-ríg: is mé ind ingen seta seng, flaithius Alban is hÉrend....
In early Christian times, the [chiefs] of Cashel were also bishops so that they possessed both a temporal and a spiritual role.

“Coiglim an tine seo mar choigleann Críost cáidh;
Muire ar mhullach an tí, agus Bríd ina lár;
An tochtar ainglí is tréine i gCathair na nGrás
Ag cumhdach an ti seo ‘s a mhuintir thabhairt slán.
I save this fire, as noble Christ saves;
Mary on the top of the house and St. Brigid in its centre;
the eight strongest angels in Heaven preserving this house
and keeping its people safe.

'YOU EXPOSED THE EVIL SIDE OF HUMANITY'S WAYS BY ALLOWING THE LIGHT OF THE RESURRECTION TO SHINE FORTH FROM YOU' HYMN CELEBRATING SAINT MARIA SKOBTSOVA WHO DIED IN RAVENSBRUCK NAZI CONCENTRATION CAMP For Saving French Children. Pray for us, Ste. Maria du Paris

LismoreBetha
3899.- Now since it is the souls of the saints, whose lot it is to inhabit for ever the Chiefdom of heaven, that make that lamentation, it were meet for the men of the world, though they should shed tears of blood expecting Doomsday, in quo die mala erunt. Now there will be many evils and tribulations on that day, that is, on the Day of Judgment, in quo dieJudexJustus sua suis reddet: impiis pcenas, pr&miajustis. Then will the Lord pay to every human being in the world his own wage. Punishment He hath for the sinful, reward for the righteous. Then the sinful will be cast into the depth of the eternal pain, and the lock of God's word will shut them up under hatred of the Judge of Doom. Then the saints and the righteous, the folk of charity and of mercy, will be carried to the right hand of God the

Father, to inhabit the Chiefdom of heaven for ever. Then they will abide in that great glory, in the unity of the Godhead and the Manhood of the Son of God : in the unity that is nobler than any unity, the unity of the holy, noble, almighty Trinity, Father, and Son, and Holy Ghost. 3912. I beseech the" high, almighty God, through saint Brenainn's intercession, may we all deserve that unity, may we reach it, may we dwell therein for ever and ever !

I beseech the Trinity, most august, holy, To banish this sorrow from them altogether — From the descendants of Ir, of Conn, of Eibhear — And to restore the Gaels to their estates.

O Christ, restore betimes to the Gaels
All our estates, rescued from the dire bondage of foreign churls ;
Chastise the vile horde, behold, our country is faint,
And Erin's nursling, weak, feeble, subdued, beyond the sea !
Aoghán Ó Rathaille

Lismore Betha
Therefore for those good things and for abundance of other good things his soul is with the household of heaven. His relics and remains are here, with honour and with veneration, with miracles and with daily marvels. And though great be his honour at present in that wise, greater will be his honour in the holy incorruptible union of his body and his soul at the great assembly of Doom, when St. Ciaran will be judge over the fruit of his teaching along with Jesus Christ whom he served. So he will abide in that great household2 , in unity of patriarchs and prophets, in the unity of the apostles and disciples of the Saviour Jesus Christ : in the unity of the nine orders of angels who have not transgressed : in the unity ofthe Godhead

and Manhood of the Son of God : in the unity that is nobler than every unity, in the unity of the holy Trinity, Father, and Son, and Holy Ghost. 4524. I beseech the mercy of noble almighty God, through St. Ciaran's inter- cession, that we may all attain to that unity. May we dwell therein for ever and ever !

Mugrón a successor of Columcille haec verba composuit de Trinitate.
Have mercy on us, O God father omnipotent !
O God of hosts. O sublime God. O Lord of the world.
O unspeakable God. O Creator of the elements.
O invisible God. O incorporeal God. O unjudgeable God.
O immeasurable God. O impatient God. O immaculate God.
O immortal God. O immoveable God. O eternal God.
O perfect God. O merciful God. O admirable God.
O dread God. O golden good.
O heavenly Father that art in Heavens, have mercy on us
Have mercy on us, O omnipotent God,
O Jesus Christ, O son of living God
O only-begotten of God the Father.
O first child of Mary the Virgin. O son of David. O son of Abraham.
O beginning of all. O end of the world. O word of God.
O jewel of the heavenly [chiefing].
O life of all. O eternal truth.
O image, O likeness, O figure of God the Father.
O hand of God. O arm of God. O strength of God.
O right hand of God. O true wisdom. O true light that lighteth every darkness.
O . . . light. O sun of truth. O morning star. O radiance of the Godhead. O splendour of the eternal light. O intelligence of the mystic world. O intermediator of all men.

O betrothed of the Church. O trusty shepherd of the flock. O expectation of the faithful.
O angel of the great counsel. O true prophet. O true apostle. O true teacher.
O high priest. O master. O Nazarene. O fair-haired one.
O ever living satisfaction. O tree of life. O true vine.
O sprout of the root of Jesse. O [chief] of Israel. O Saviour.
O door of the world. O chosen flower of the plain. O lily of the valleys.
O rock of strength. O corner stone. O heavenly Zion.
O foundation of faith. O innocent lamb. O diadem.
O gentle sheep. O redeemer of humankind.
O true God. O true man.
O lion. O ox. O eagle.
O crucified Christ. O judge of Doom, have mercy on us !
Have mercy on us, O omnipotent God, O Holy Spirit !
O Spirit that is nobler than all spirits.
O finger of God. O guard of the Christians. O comforter of the sorrowful.
O gentle one. O merciful intercessor.
O giver of true wisdom. O author of Holy Scripture.
O ruler of speech. O spirit of wisdom. O spirit of understanding.
O spirit of counsel. O spirit of strength. O spirit of knowledge.
O spirit of gentleness. O spirit of awe. O spirit of charity.
O spirit of grace. O spirit by whom all sacred things are ordained !

Go mbeannaíthear duit, a Bhanríon Naofa, a Mháthair na Trócaire, go mbeannaíthear duit, is tu ár mbeatha, ár mílseacht is ár ndóchas. Is ort-sa a screadaimíd, clann bhocht dhíbeartha Éabha, is chughat-sa suas a chuirimíd ár n-osnaithe, ag caoineadh is ag gol sa ghleann so na ndeor. Iompaigh orainn, dá bhrí sin, a Choimirce, a chaomh-uasail, do shúile atá lán de thrua, is nuair a bheidh deireadh lenár n-íobairt ar an saol so, tabhair radharc

dúinn ar thoradh do bhroinne, Íosa, a Mhaighdean Mhuire ró-thrócaireach, ró-ghrámhar, ró-mhilis. Guigh orainn a naomh-Mháthair Dé, ionas gur fiú sinn gealltanais Chríost a fháil. Áiméin. Glóire don Athair is don Mhac is don Spriod Naomh, mar a bhí ar dtúis, mar atá fós, is mar a bheidh trí shaol na saol. áiméin.

Altus *prosator, *vetustus dierum et ingenitus erat absque origine primordii et *crepidine est et erit in sæcula sæculorum infinita; cui est unigenitus Xristus et sanctus spiritus coæternus in gloria deitatis perpetua. Non tres deos *depropimus sed unum Deum dicimus, salva fide in personis tribus gloriosissimis

The High Father, the Ancient of Days, and unbegotten,
Was without origin of beginning, and foundation[1];
Is and shall be to infinite ages of ages;
With whom is Christ the Only-begotten, and the Holy Ghost
Coeternal in the glory of the everlasting Godhead:
We preach[m] not three Gods, but we say there is one God,
Saving our faith in three most glorious Persons.

Críost liom,
/Kreest lyum/
Christ with me,

Críost romham,
/Kreest roh-um/ Christ before me,

Críost i mo dhiaidh, /
Kreest ih muh yee-eh/
Christ behind me,

Críost istigh ionam,
/Kreest ih-shtih un-um/
Christ within me,

Críost fúm,
/Kreest foom/
Christ below me,

Críost os mo chionn,
/Kreest ohs muh khyun/
Christ above me,

Cr íost ar mo lámh dheis,
/Kreest air muh lawv yesh/
Christ on my right hand,

Críost ar mo lámh chlé,

/Kreest air muh lawv khlay/
Christ on my left hand

Críost i mo luí dom,
/Kreest ih muh lee dum/
Christ in my sleeping,

Críost i mo sheasamh dom,
/Kreest ih muh hyas-uv dum/
Christ in my waChief,

Críost i gcroí gach duine atá ag cuimhneamh orm, /
Kreest ih gree gokh din-eh a-taw egg kwiv-noo ur-um/
Christ in the heart of all who think of me,

Críost i mbéal gach duine a labhraíonn liom,
/Kreest ih mayl gokh din-eh ah l-ow-reen lyum/
Christ in the mouth of all who speak to me,

Críost i ngach súil a fhéachann orm,
/Kreest ih ngokh sool ah ay-khun ur-um/
Christ in every eye that looks at me,

Críost i ngach cluas a éisteann liom.
/Kreest ih ngokh clo-uss ah aysh-ten lyum/
Christ in every ear that listens to me

Creidim i nDia, an tAthair Uilechumhachtach, Cruthaitheoir Nimhe agus

Talún, agus i nÍosa Críost a Aonmhac san ár dTiarna,
do gabhadh ón Spriod Naomh,
do rugadh ó Mhuire ógh,
d'fhulaig páis fé Phointeas Píolóid,
do céasadh ar an gcrois, fuair bás agus d'adhlacadh, chuaigh síos go hifreann, d'aiséirigh an treas lá ó mhairbhe, chuaigh suas ar neamh, tá ina shuí ar dheasláimh Dé an tAthair Uilechumhachtach,
as san tiocfaidh ag tabhairt bhreithiúntais ar bheo is ar mhairbh.
Creidim sa Spriod Naomh, sa naomh-Eaglais Chaitliceach, i gComaoine na Naomh, i Maithiúnachas na bPeacaí, i nAiséirí na Colla, is sa Bheatha Shíoraí. Áiméin

Lucis indultor Et salvator omnium,
Praeclaram sanctis Largitus est gratiam. Accedant omnes, Pura mente creduli; Sumant aeternam Salutis custodiam: Alpha et omega

Ipse Christus Dominus Venit, venturus Judicare homines

A Thiarna éist linn.
A Thiarna bí ceansa agus éist linn
Go n-éirí Dia is bhur bpósadh libh.

Mar gheall air sin, fágfaidh duine a athair agus a mháthair chun bheith go dlúth i bpáirt lena bhean, agus aon cholainn amháin a bheidh sa bheirt acu.' Dá réir sin, ní beirt iad feasta ach aon cholainn amháin. Dá bhrí sin, an ní a cheangail Dia ná scaoileadh duine é (Marta 19:5-6)

St. Antony of Egypt
I am going the way of my fathers, as the Scripture says, for I see myself called by the Lord.

Be you wary and undo not your long service of God, but be earnest to keep your strong purpose, as though you were but now beginning.
You know the demons who plot against you, you know how savage they are and how powerless; therefore, fear them not.
Let Christ be as the breath you breathe; in Him put your trust.
Live as dying daily, heeding yourselves and remembering the counsels you have heard from me. ...
So do you also be earnest always to be in union first with the Lord and then with the Saints, that after death, they also may receive you into everlasting tabernacles as known friends. Ponder these things, and mean them. ...
And now God save you, children, for Antony departs and is with you no more.
From St. Athanasius' Life of St. Antony Book IV, Chapter 20 (his last words), St. Athanasius. Trans. Dom J.B. McLaughlin, O.S.B. St. Antony of the Desert.

“When I go into the house of one of these tasteless newly rich individuals, and see it bedecked with every imaginable hue, I know that this person possesses nothing more valuable than what is on display; such people decorate inanimate objects, but fail to beautify the soul.”
— Hagios Basilios the Great, On Social Justice

“thoughts of acedia [despondency, sloth] can appear in apparently such contradictory ways: in the lukewarm, as sluggishness, indifference, and even depression, and in the conscientious and eager, as unrestrained activism and ascetical maximalism.

If this vice is not healed by steadfast endurance and a life of discipline, combined with “tears before God” and constant short prayers, it leads to a

complete standstill of the spiritual life and sometimes even suicide.

Yet he who bravely and steadfastly passes the trials of this "noonday demon," who "encompasses the entire soul and [threatens] to oppress the spirit," emerges from these tests inwardly strengthened.

Unexpectedly, those spiritual experiences from which he thought himself forever to be excluded are now revealed to him."
— Gabriel Bunge, Dragon's Wine and Angel's Bread: The Teaching of Evagrius Ponticus on Anger and Meekness

St. Seraphim of Sarov
"True hope seeks the one [Chiefdom] of God and is sure that everything necessary for this mortal life will surely be given.
The heart cannot have peace until it acquires this hope.
This hope pacifies it fully and brings joy to it.
The most holy lips of the Saviour spoke about this very hope: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Mt. 11:28)."
"God is a fire that warms and kindles the heart and inward parts. Hence, if we feel in our hearts the cold which comes from the devil—for the devil is cold—let us call on the Lord.
He will come to warm our hearts with perfect love, not only for Him but also for our neighbor, and the cold of him who hates the good will flee before the heat of His countenance."

ROUND TOWER AND CHURCH, DONAGHMORE (P. 48 ETC.).

"When a person accepts anything Godly, then he rejoices in his heart, but when he has accepted anything devilish, then he becomes tormented." St. Seraphim of Sarov

STONE AT GLENCOLUMBKILL (P. 80).

St. Adamnáin, who was the successor of St. Columbkill at Iona, and who wrote St. Columbkill's Life, gave a remarkable judgment concerning women from the Rath of the Synods at Tara, in the seventh century.

It is called the Cáin Adamnáin, or St. Eunan s Law concerning Women. Adamnan, who was born in 624 A.D., was devoted to his mother. One day she said to him : " Your dutifulness is good ; however, that is not the duty that I desire, but that you should free women for me, free them from encounter, from camping, from fighting, from hosting, from wounding, from slaying, from the bondage of the cauldron."

The two had just seen a battlefield, near Drogheda, where many women lay slain, with their babes on their breasts, motherless. Adamnan determined to fulfil his mother's desire, but to do so, he had to endure great tortures, and

horrible penances for many years.

At last angels came to deliver him from these, but he said : " I will not arise until women are freed for me." And the angel answered : " By reason of your sufferance you shall have all you ask of God."

Kuno Meyer translated

LOWER PART OF ROUND TOWER, CLONDALKIN (P. 48).

LOWER PART OF ROUND TOWER, ANTRIM (PP. 49 ETC., 57).

To face p. 48

Solas Mhic Dé ar a n-anam.

The Light of the Son of God on their soul

Ar dheis Dé go raibh a anam.
May their soul be on God's right hand

Tecosca Cormaic ('The Instructions of Cormac') "Let him make make known every clear judgement Abundance of wine and mead, Let him utter every truth, for it is through the truth of the ruler that God gives all that."

"Oh, cursed is he who in time of trouble has to thrust his soul in the fire's embrace, forfeiting help; he has nowhere to turn.
But blessed is he who after death can approach the Lord and find friendship in the [God the] Father's embrace."
— Seamus Heaney, Beowulf

Bail ó Dhia ort
The blessing of God on you

Dia leat!
God at you

Rath Dé ort
The ringfort of God on you

Nár laga Dia thú
May God never weaken you

Past and present, God's will prevails.
— Seamus Heaney, Beowulf

Bishop Séamus Ó Gallagher said,

'St. Paul gave strict charge to his...disciple Timothy, to preach incessantly the word of God.

Praedica verbum, insta opportune, importune.'

2 Timothy

CROSS OF PATRICK AND COLUMBA, AND ROUND TOWER, KELLS (PP. 57, 59; 86, 89, 90, 94 ETC.).

Offer your prayers, then, to God with pure contrition,
and I pardon you now all you have done to me ;
and I ask you to pardon me so that we may win the peace of God
through being at peace with each other in this vale of tears,
and that we may not walk the path of folly...
It is certain that the men of earth
are going to be judged by Thee, O Christ !
Contention of the Bards
RIP Uncle Liam Ó Rourke.

WEST CROSS AND 'O'RORKE'S TOWER,' CLONMACNOIS (PP. 51, 57, 94).

DOORWAY OF ROUND TOWER, MONASTERBOICE (PP. 51, 59).

Three kinds of martyrdom that are counted as a. cross to man, i.e. white martyrdom, green martyrdom, and red martyrdom.
—-The Cambray Homily (Thesaurus Paleohibernicus, 11., p. 246).

Three enemies of the soul: the world, the devil, and an impious teacher.——Colma.n maccu Beognae's Alphabet of Piety
(Zeitschrift fiir celtische Philologie, m., p. 452).

Three things whereby' the devil shows himself in man: by his face, by his gait, by his speech.—Ib., p. 458.

KUNO MEYER, Todd Lectures THE TRIADS OF IRELAND

CHURCH AND ROUND TOWER, DISERT OENGUS (P. 59).

TEAMPULL MOR, 'MOLAISE'S HOUSE,' AND ROUND TOWER, WITH ABBEY BEHIND: DEVENISH ISLAND (PP. 59, 104).

Three profitable labours in the day : praying, working, reading.
—Regula Choluimb Cille (Zeitschr., 111., p. 29).

Three things there are for which the Son of living God is not grateful: haughty piety, harsh reproof, reviling a person if it is not certain.

Three things there are for which the [Chief] of the sun is grateful: union of brethren, upright conversation, serving at the altar of God.

Three things there are which do not behoove the poor of living God: ingratitude for his life whatever it be, grumbling, and flattery.

“Care for the needy requires the expenditure of wealth: when all share alike, disbursing their possessions among themselves, they each receive a small portion for their individual needs. Thus, those who love their neighbour as themselves possess nothing more than their neighbour; yet surely, you seem to have great possessions! How else can this be, but that you have preferred your own enjoyment to the consolation of the many? For the more you abound in wealth, the more you lack in love.”
— Hagios Basilios the Great, On Social Justice

Extract from Holy Wells of Ireland by Most Rev. John Healy, D.D., Archbishop of Tuam
As a rule, all the Irish saints have one or more blessed wells dedicated to their memory in the immediate neighbourhood of the churches which they founded.

Indeed, the church was never founded except near a well.

Pure water was necessary, not only for Baptism and for the Holy Sacrifice, but also for the daily needs of the holy men and women whose lives were given there to the service of God.

We believe that some of their (ie the saints) ancient holiness still lingers round our blessed wells, that their holy patrons still pray in a special way for those who frequent them in a pious and confiding spirit, and that God often hears those fervent prayers and grants special requests to the faithful suppliants through the fervour of their faith and the merits of the saints.

When we see the world as an end in itself, everything becomes itself a value and consequently loses all value, because only in God is found the meaning (value) of everything, and the world is meaningful only when it is the "sacrament" of God's presence.

Things treated merely as things in themselves destroy themselves because only in God have they any life. The world of nature, cut off from the source of life, is a dying world.
— Alexander Schmemann, For the Life of the World

The Angel exclaimed to her, full of grace: Rejoice, O pure Virgin! Again, I say rejoice! Your Son is risen from the grave on the third day and has raised the dead! Let all nations rejoice! Shine in splendor, O New Jerusalem [a Mhagda Mhuire], for the glory of the Lord is risen upon you, O Zion. Sing with joy and rejoice, and you - pure Mother of God - Rejoice in the Resurrection of your Son! Amen. Byzantine Catholic Prayer for the Home "The Angel Cried

1912 T. O'donoghue , Selected and remixed

CERT CECH RIG CO RÉIL.
Give thanks to God; it is not too much, o [chief]; it is your duty, o [chief]; offer [God] thanks for every benefit.
Of the Clann Eógain, without concealment, whether freeman or active stranger, honour every man as if he were a [chief] or a prince.

“It is significant that whereas in the West Mary is primarily the Virgin, a being almost totally different from us in her absolute and celestial purity and freedom from all carnal pollution, in the East she is always referred to and glorified as Theotokos, the Mother of God, and nearly all icons depict her with the Child in her arms.”
— Alexander Schmemann, For the Life of the World

Homily 81 St. Isaac of Syria, Sebastian Brock trans.
'What is a merciful heart?
It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, [even] for demons, and for all that exists ...
such a person offers up tearful prayer continually even for irrational beasts, for the enemies of the truth, and for those who harm them, that they be protected and receive mercy...
because of the great compassion that burns without measure in a heart that is in the likeness of God. '

“I want creation to penetrate you with so much admiration that everywhere, wherever you may be, the least plant may bring to you the clear remembrance of the Creator. If you see the grass of the fields, think of human nature, and remember the comparison of the wise Isaiah. “All flesh is grass, and all the goodliness thereof is as the flower of the field.”

— Hagios Basilios the Great, The Hexameron: With Extended Notes

St. Gregory of Nyssa
“God would not therefore reduce the human race to slavery, since he himself, when we had been enslaved to sin, spontaneously recalled us to freedom. But if God does not enslave what is free,who is he that sets his own power above God's?” — Fourth Homily on Ecclesiastes

In a dream, the swineherds saw Conall Corc: God's blessing was being given to him and his successors as [chiefs] of Cashel so long as they observed the Truth, together with mercy. His successors are duly named.

One of the swineherds speaks in a trance of the blessing that he heard the angel deliver. What he has to say is couched in obscure language, and it has not been possible to translate it fully...

After the first part the [chief] responds to the swineherd, saying: 'Rob fir firthar, rob bríg brígther 'May it be a truth that is confirmed: may it be a power that is enforced'. and the people answer 'amen'

From Shannon waves to the Kenmare river, Blasket Sound back to Scartaglen, On Skellig Michael and Tarbert Island, Legendary news, again and again. May God look kindly on generations Past and present and yet unborn, Give fortitude, so we’ll join together, Always willing to share and learn.
Tommy Frank Ó Connor

“What then will you answer the Judge? You gorgeously array your walls,

but do not clothe your fellow human being; you adorn horses, but turn away from the shameful plight of your brother or sister; you allow grain to rot in your barns, but do not feed those who are starving; you hide gold in the earth, but ignore the oppressed!"
— Hagios Basilios the Great, On Social Justice

Beatha Naomh Páidraig Book Lismore
After that Naomh Páidraig went into the province of Munster, to Cashel of the [chief].

And Oengus, son of Natfraich, [chief] of Munster, met him, and made him welcome, and brings him with him to his house, to the fort, as far as the place wherein Lecc Padraic is to-day.

And Oengus there believed in God and in Naomh Páidraig, and he was baptized and a multitude of the men of Munster along with him. There, then, was the beginning of the baptism of the men of Munster.

And then said Naomh Páidraig :
'If Munster-men outrage me
Regarding Cashel the head of their baptism,
They shall have mutual slaughter amidst their land,
Their realm will be in disgrace.

From Cashel I have blessed Ireland as far as its borders.
With my two hands have I blessed,
So that Munster will not be without good.

Now when Naomh Páidraig was blessing the head of Oengus,

the spike of the crozier [crozier of Lismore, new housing 1090ish] went through his foot.
So, after the end of the benediction, Naomh Páidraig saw the wound in Oengus's foot.
Said Naomh Páidraig: 'Why didnt you tell me?'

'Meseemed,' saith Oengus, 'that it was a rite of the faith.'

'Thou shalt have a reward for this,' saith Naomh Páidraig.
' From to-day to the Judgment thy successor shall not have a death by slaying, save one man only [Cenngecan was slain A.D. 897].

Patrick saith that his grace would abide in Cashel:
'Patrick's resurrection in Down,
His primacy in Armagh,
On the hillock of musical Cashel,
He granted a third of his grace.'

Endure the trial of yourself and your own faults and sins peacefully, serenely, under the mercy of God. This is very important.
St. Seraphim of Sarov said: "To have the Holy Spirit is to see your own wretchedness peacefully, because you know that God's mercy is greater than your wretchedness."

St. Thérèse of Lisieux, a Roman Catholic saint who died at 24, she wrote to a friend: "If you are willing to bear the trial of your own wretchedness, serenely, then you will surely be the sweetest dwelling place of Jesus." We have to bear our own faults, serenely.

St. Paul said: “Where sin has abounded, grace has superabounded.” And we cannot let the devil rejoice two times.

Pythagoras said: “When we fall, the devils rejoice. When we stay down, the devils keep rejoicing.” And nothing puts the devils more to shame than having fallen, we stand up again. So we must bear peacefully, calmly, our own weaknesses, our own failings.
Expect them. Don’t make them happen, but expect them. We are not God.
Fr. Tom Hopko

Antony said to Poemen, ‘Our great work is to lay the blame for our sins upon ourselves before God, and to expect to be tempted to our last breath.

Fios Naomh Adamnáin, The Knowledge and Understanding of St. Eunan

How much more fitting were it [to]… meditate on the Day of Judgment, and the terrors of Hell…

And at that very time shall the guilty be set in the abyss of everlasting pain, and the book of the Word of God shall be then closed, under the curse of the Breitheamh of Doom, for ever.

But the saints and the righteous, the charitable and the merciful, shall be borne to the right hand of God, to a lasting habitation in the [Chiefery] of Heaven, there to abide without age or death, end or term, for ever and ever.

This, the, is the manner of that City: A [Chiefing] without pride, or vanity, or falsehood, or outrage, or deceit, or pretence, or blushing, or shame, or

reproach, or insult, or envy. or arrogance, or pestilence, or snow, or wind, or rain, or din, or thunder, or darkness, or cold--a noble, admirable, ethereal realm endowed with the wisdom, and radiance and fragrance of a plenteous land...
based on CS Boswell translated.

"The devil is like a lion, hiding in ambush (Ps 10:19, 1Pe 5:8). He secretly sets out nets of unclean and unholy thoughts. So, it is necessary to break them off as soon as we notice them, by means of pious reflection and prayer."
St. Seraphim of Sarov

Poem on the Day of Judgement Editor and translator: J. G. O'Keeffe An electronic edition https://www.ucd.ie/tlh/text/jok.eriu.3.001.text.html

Doom! Not slight will be its uproar when the world will burn; it were meet, O Christ with grades [of angels], that Adam's seed should dread it.

Obdurate is the human race, harder than stones are their hearts when they heed not the many vast pains.

When the earth will vomit forth the hosts of Adam's vast seed, when one blaze will fill both heaven and earth.

When the host of hell, the tribes of earth, the multitude of saints, the nine grades of angels will meet in one gathering when each question will be solved.

When the Judge will pronounce righteous true judgements, awarding heaven to the chosen, increase of punishment to the evil folk.

The humble, lowly, devout folk with purity of heart, the despised wretches will be in the ranks of heaven's [Chief].

The red-mouthed judges, the lewd, the sinful, the [unjust] satirists, the contentious, arrogant clerics will find neither honour nor welcome.

The envious, the parricides, the wicked impious chiefs, the lewd unwomanly women will find death and extinction.

Bitter and harsh will be their repentance, they will shed tears over cheeks, the lying, the impious, the folk of every enduring sin.

It will be a shame, it will be a reproach to the host of the wicked, as you shall see, when all will behold the sin of each one of them.

After being for a long space of time in the scorching fire of Doom, they will be cast by the [Chief] of the Sun into a place of torture at last.

Sorry will be the outcry they will make, dreadful will be their wailings, as they part from holy angels, as they go with evil demons.

Woe to the soul which heeds not the din of the mighty Day of Doom; worse seventy-seven times to dwell in hard avenging hell.

Its bitter cold, its great burning, its hunger, its dreadful thirst, its crushing, its heavy revenge, its horror, its stifling smoke, its slaying.

Its many fearful monsters, its groaning, its wild woeful lament, its fiery rotten sea, its vile devilish faces.

Woe to him who hath come into this world, woe to our body, woe to our souls to each one who is destined to dwell for ever in ruthless hell.

Of Thy fondness, O fond Father, of Thy gentleness, O [Chief] of Heaven, cast me not into the bitter prison in which there are many groans.

For the sake of each noble intercession in heaven and on earth, when Thou wilt . . . with me, deal gently with my soul!

For the sake of Thy cross, of Thy passion, of Thy Chiefdom, O Prince, come valiantly to my aid in all the sufferings of my soul.

For the sake of each noble intercession in heaven and on earth, I pray Thee, O Christ of my heart, that the Chiefdom of Heaven may be for my soul.

For the sake of Thy cross, of Thy passion, protect me against all iniquity, lest, O Heavenly [Chief], the temptations of demons or men destroy me.

For the sake of Thy cross, of Thy passion, come forthwith to my aid; before I go from the yellow world take from me every unrighteousness.

Of Thy vast mercy protect me at all times, put into my soul Thy great love, that it may be overflowing with love for Thee.

That I may be wheat in Thy granary on the day when the chaff is burned, that I may carry off victory and triumph yonder in the rout of Doom.

Domini est salus , Christi est salus. Super populum tuum, Domine,

benedictio tua. Solk us from the taddy.

We appeal to the Highest Tribunal for evidence of the justness of our cause. History bears testimony to the integrity of our sufferings...
Fenian Proclamation 5 Márta 1867

Gearóid Ó Crualaoich wrote in The Book of the Cailleach. Makes me think that maybe our poetic class had this silly job of juggling "dialectical and ambiguous" social facts and phenomena: "The ancestral Irish cosmology [views of the universe]—like all cosmologies— comprises the cultural knowledge, in head, heart and hand (action and artifact), that comprehends and represents in a broad, general way, how the world and human existence have appeared meaningful to its adherents—the bearers and transmitters of Irish tradition—in narrative [Poets] and in ritual [The Irish Catholic Faithful who went Páidíns moms mass rock service after she saw to its restoration. The Ladies who tend the wells and do the Patterns do Dé. Grandma Rita Kieffe deBrún praying the rosary. Granny teaching prayers to Céile. The people who saved so many manuscripts that somehow it got through. The people who protected the Chalices and Bachall Issú]."

Stolen Lightning, Daniel Lawrence Ó Keefe
"More elaborate social organization projects a more elaborate sacred cosmology [view of the universe] containing more abstract and powerful symbols—and these become available to individuals to help them organize their 'projects' or 'plans' or 'models' of action just at the time when society 'needs' individuals."

Nowadays we are not supposed to write about global subjects like [religion]. The British language-censors and the American nominalists tell us that things [God] do not exist. They are just constructs, words we make up. We cannot talk about caste systems, [religion], anxiety and so forth, and so we are helpless when we bump into these harsh realities.

The truth is that the social world is largely made up of overdetermined symbolic complexes [phenomena] like these.

Just because they are hard to describe does not mean they are less real. We understand subatomic particles, DNA, and stellar evolution better than things like religion, personality [or Trauma]...

And yet the latter are formed, have histories and predictable patterns. Marcel Mauss called them total social facts [phenomena].

Their complexity can only be grasped by a theoretical approach [like Phenomenology]. That is really true in everyday life, too.
We all live by theories about what to expect from the social world around us.... But how are we to understand such immensities scientifically? One way is to make up an abstract model; a better way is to describe real examples... Many [phenomena] are dialectical and ambiguous..."

St. Isaac the Syrian

Someone who has actually tasted truth is not contentious for truth. Someone who is considered among people to be zealous for truth has not yet learnt what truth is really like: once they have truly learned it, they will cease from zealousness on its behalf.

The gift of God and of knowledge of him is not a cause for turmoil or clamour; rather this gift is entirely filled with a peace in which the Spirit, love and humility reside.

The following is a sign of the coming of the Spirit: the person whom the Spirit has overshadowed is made perfect in these very virtues.

God is reality. The person whose mind has become aware of God does not even possess a tongue with which to speak, but God resides in his heart in great serenity.

They experience no stirring of zeal or argumentativeness, nor are they stirred by anger. They cannot even be aroused concerning the faith.

St. Isaac the Syrian

Against Zeal

A zealous person never achieves peace of mind. And he who is deprived of peace is deprived of joy.

If, as is said, peace of mind is perfect health, and zeal is opposed to peace, then a person stirred by zeal is ill with a grievous sickness.

While you presume to stir up your zeal against the sickness of others, you will have banished health from your own soul. You should rather concern yourself with your own healing.

But if you wish to heal those that are sick, know that the sick have greater need of loving care than of rebukes.

Zeal is not reckoned among humankind as a form of wisdom; rather it is one of the sicknesses of the soul, arising from narrow-mindedness and deep ignorance.

The beginning of divine wisdom is the serenity acquired from generosity of soul and forbearance with human infirmities. For he says, 'You who are strong should bear the infirmities of the weak,' (Rom. 15:1) and 'Put right the transgressor with a humble spirit.' (Gal. 6:1)

The Apostle numbers peace and longsuffering among the fruits of the Holy Spirit.

“Had you clothed the naked, had you given your bread to the hungry, had your door been open to every stranger, had you been a parent to the orphan, had you made the suffering of every helpless person your own, what money would you have left, the loss of which to grieve?”
— Hagios Basilios the Great, On Social Justice

Trí chuil túaithe: flaith bréagach, breitheamh gúach, sagart colach.
Three tribal vetos, full stop!: false chief, untruthful judge, impious priest

Translation of the Lorrha Liturgy

§1 The altar [is] the symbol of the persecution which is inflicted.

§2 The chalice is the symbol of the church, which has been set and founded on the persecution and on the martyrdom of the prophets and others.

Lorrha Cumhdach

"The blessing of God on every soul who deserves it"

Brigid, ever-good woman, flame golden, sparkling, may she bear us to the eternal Chiefdom, (she), the sun fiery, radiant May Brigid free us past crowds of demons may she win for us battles over every disease May she extirpate in us 10 the vices of our flesh, she, the branch with blossoms, the mother of Jesus …

Brigitce per laudem Christum precamur ut nos celeste regnum habere mereamur. Amen.

Sancta Brigita uirgo sacratissima in Christo domino fuit fidelissima. Amen.

The Hymn of Mael-Ísu

The Holy Spirit around us,
in us and with us,
the Holy Spirit to us,
may it arrive, Christ, suddenly

The Holy Spirit to inhabit
our body and our soul,
To protect us speedily
against peril, against diseases

Against demons, against sins,

against hell with many evils
O Jesus, may it sanctify us,
may The Holy Spirit free us

May God be with me against every sorrow,
even the One noble Three,
The Father, the Son, and the Holy Spirit

The Trinity be my protection against swarm of plagues
Against sudden death, against Terror, against treacheries of Plunderers
May high Jesus keep me against the Red Plague.
Against demons at all times, the Son of God is my shield,
Against disease, against hurts

Against weapons, against terror, against venom of darts,
Against danger, against treachery, against hidden poisons,
Against every form of sickness poured on the world.

Every blessing without pain, every pure prayer,
Every ladder that reaches heaven shall be an aid to me,
Every good saint who suffered on the surface of the earth
Every chaste disciple who was tortured for Christ
Every meek, every gentle, every candid, every pure person,
Every confessor, every soldier, who happens to live under the sun,
Every venerable patron saint who should reach me for luck,
Every one, gentle or simple, every saint who has suffered the Cross.
Every righteous modest son under the roof of the glassy heaven,
From the sunset in the west to Mount Zion eastward,
May they protect me henceforth against the demons of the mist
They the Comrades of the High Chief of Heaven"s Son in the lands of the living.

Translation EJ Gwynn, 1839, Liber Hymnorum Vol 2 210-211

Lorica Mugron

The Cross of Christ with me in my good luck, in my bad luck
The Cross of Christ against every strife, abroad or at home
The Cross of Christ in the East with courage,
the Cross of Christ in the West at sunset

South, North, without any stay,
The Cross of Christ without delay
The Cross of Christ above towards the clear sky
The Cross of Christ below towards earth

There shall come no evil nor suffering to my body nor to my soul
The Cross of Christ at my sitting, The Cross of Christ at my lying
The Cross of Christ all my strength, Til we reach the Chief of Heaven.

Copied by Michael Ó Clery from Book of Armagh

MK Dowling, The Stowe Missal

In Solemnities of Peter and Christ:

O God, Who to Blessed Peter Thine Apostle didst bestow by the keys of the Heavenly Chiefdom, the power to bind and loosen souls, and didst give the office of High Priest, receive our prayers of propitiation and his intercession.

We ask O Lord for help that we may be freed from the bonds of our sins through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

In the Mass of Apostles, Martyrs and Holy Virgins:
O God the Father, God the Son and God the Holy Spirit,
the one and only Lord of Lords and Chief of Chiefs and glory of all to come,
we faithfully implore Thee, by the clear laws and judgments
of the Patriarchs, by the glorious prophecies of the Prophets,
through the holy examples of the Apostles,
by the witness of the martyrs,
by the fidelity of the Confessors,
by the sanctity of Virgins,
by the contemplative lives of the Anchorites,
by the spiritual silence of the monks,
by the dependable continuous orations of
the Bishops, Abbots and Catholic Princes,
and especially by the suffrage of the Saints (or Holy Virgins)
whose solemnity is celebrated by us;
that this offering of Thy servants which we offer unto the Holy Trinity
in honor of -N- may be acceptable to God
and also be profitable unto Salvation;
through our Lord Jesus Christ Who reigneth
with Thee and the Holy Spirit throughout all ages of ages.

In the Mass of Apostles, Martyrs, and Holy Virgins.
We give Thee thanks O our Lord and God Jesus Christ,
splendor of the Father's glory, and day of eternal clarity,
for being pleased to illumine Thy twelve Apostles
by the Fire of the Holy Spirit
as the twelve hours of the day are illuminated by the light of the Sun;
unto whom Thou didst say "ye are the light of the world" and again,
"Are there not twelve hours of the daylight?
If one walks in the light of day, he shall not stumble."
Descend on us, O our Lord and God Jesus Christ the Sun of Righteousness;
in Whose wings is well-being for those that fear Thee,
that we may walk in the Light.
Therefore we have the Light, that we may be children of the Light.
O Thou Who didst illumine the Apostles as Thy proxies
and the other Saints as their proxies like lamps unto this world:
endowed with the Grace of the Holy Spirit and the Doctrines,
dispel the darkness of ignorance and
send forth the light of Thy righteousness
through the patronage of those -N- whose festivities we honor today.
That we may remain always in Thee and through Thee,
Who reignest with Thine unoriginate Father
and the Holy Spirit throughout all ages of ages.

In the Mass for Living Penitents.
O Lord, pardon us Thy penitents,
Thy [wounded] servants,
that with untroubled mind
we may be able to offer this Sacrifice for -NN-,
that by the dictates of Faith, they may obtain forgiveness and health,
through Thee O Holy Father.

May Thy followers be able to make the offering
and attain to the Salvation of eternal grace by Thine aid.
Through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages. R. Amen. In the Mass of the Dead. We beg Thee, O Lord, grant us Thy mercy, that the souls of Thy servants - NN- may await the future Resurrection, forgiven of all faults and freed of all cares under Thy protection, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit [saol go saol].
R. Amen.

Celebrant: May this oblation of Thy servants be pleasing unto Thee, which we offer unto Thee in honor of our Lord Jesus Christ, and in commemoration of Thy blessed Apostles, and Thy Martyrs and Confessors, of whom we especially remember -N-, and those whose feast is celebrated today, and for the souls of all our Bishops, and our Priests, and our Deacons, and our loved ones, and our children, and our penitents. May all of this be profitable unto salvation, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.
R. Amen.

[Celebrant:] Free us O Lord from every evil: past, present, and to come, and by the intercessions for us of Thy blessed Apostles Peter, Paul and Patrick, give us favorable peace in our time, that helped by the strength of Thy mercy we may be always free of sin and secure from all turmoil, through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit [saol go saol]. R. Amen.

[Celebrant turns to the people, and makes the Sign of the Cross, saying:]
The + Peace and Charity of our Lord Jesus Christ, and the Communion of all the Saints be always with us.
R. And with thy spirit.
[Turning to the Altar, he continues:]
Thou didst command peace;
Thou didst give peace;
Thou didst leave peace:
bestow, O Lord, Thy peace from heaven
and make this day peaceful,
and establish all the remaining days of our life in Thy peace,
through Thee Who reignest with Thine unoriginate Father and the Holy Spirit throughout all ages of ages. R. Amen.
MK Dowling, The Stowe Missal translations.

MK Dowling, The Stowe Missal

The following informative and typically Celtic essay is also in the Bobbio Missal. Faith and its profession links us to the past and the future by God's Charity.

"The Symbol of Faith was collected into 12 articles of the Apostles and assigned with caution:
"Peter said, 'I believe in God the Father Almighty.'
John said, 'I believe in Jesus Christ, His only Son, God and our Lord.'
James said, 'He was born of Mary, the Virgin, through the Holy Spirit.'
Andrew said, 'He suffered under Pontius Pilate; was crucified and buried.'
Philip said, 'He descended into hell.'
Thomas said, 'He arose on the third day.'
Bartholomew said, 'He ascended into Heaven, [and] sat at the right hand of God the Father Almighty.'
Matthew said, 'From there He will come to judge the living and the dead.'
James, the son of Alpheus, said: 'I believe in the Holy Spirit.'
Simon Zelotes said: 'I believe in the Holy Church.'
Judas, the brother of James, said: 'Through Holy Baptism [there is] remission of sins.'
Matthias said, 'The resurrection of the flesh and eternal life. Amen.'

"This is what was collected and cautiously attributed to the 12 Apostles.
For it is the Faith of the Saints in God.
Unto the persons named, its name is the divine Gift of Faith.
It is our Portion. This Faith unites God and humanity.
This Faith joins the present and the future.
Furthermore, Faith makes the invisible visible.
After the grave, Faith opens the way to the Heavenly family, even to the Chiefdom of Heaven.

Therefore those who are constant in the confession of the Faith are not able to fear the wrath that is coming from on high."

Goidelica, Stokes

"O Angel! bear, O great-miracled Micheál, my complaint to An Tiarna.
Hearest thou? Ask of forgiving God forgiveness of all my vast evil."

Monasticon Hibernicum, Mervyn Archdall and Patrick Moran et al. Vol 1
1873.

[21] *Fermoy;* The monastery of Fermoy was the head of the great religious institutions founded by St. Finnchua in the beginning of the seventh century. This saint received the waters of baptism from St. Ailbhe, studied at Benchor under its holy founder, St. Comghall, was subsequently abbot of that great monastery, but resigned that office to establish the great religious school in his native territory at Fermoy. He was remarkable for his penitential spirit, and, towards the close of his saintly career, made a pilgrimage to Rome. The ancient name of the place now called Fermoy was Magh Meine, and thus it was known till the siege of Drom Damhghaire, which is recorded to have taken place about the year of our Lord 220. Munster was at that time invaded by Cormac Mac Airt, who, full of confidence in

"And Mochuda then returned towards Rahin, and on his way eastward through Munster he passed over a river which was called Neim at that time, but which is called Avanmore to-day, and he saw a large apple in the middle of the ford, over which he was passing, and he took it up and carried it in his hand, and hence Ath Ubhla (now Appleford), in Fermoy, has its name. And the servant asked for the apple from Mochuda, and he did not give it but said :—God will work a miracle with this apple through me this day, for we shall meet the daughter of Cuana Mac Cailchin, with her right arm powerless and motionless, hanging by her side, and she shall be cured through this apple and through the power of God: And this was verified; for Mochuda saw the virgin, with her maiden companions, who were at their sports and amusements on the green of the court, and going up towards her he said :—'Take this apple to thyself, my daughter.' She stretched forth her left hand for the apple as was her wont ; Mochuda said :—'Thou shalt not get it in that hand, but reach out the other hand for it

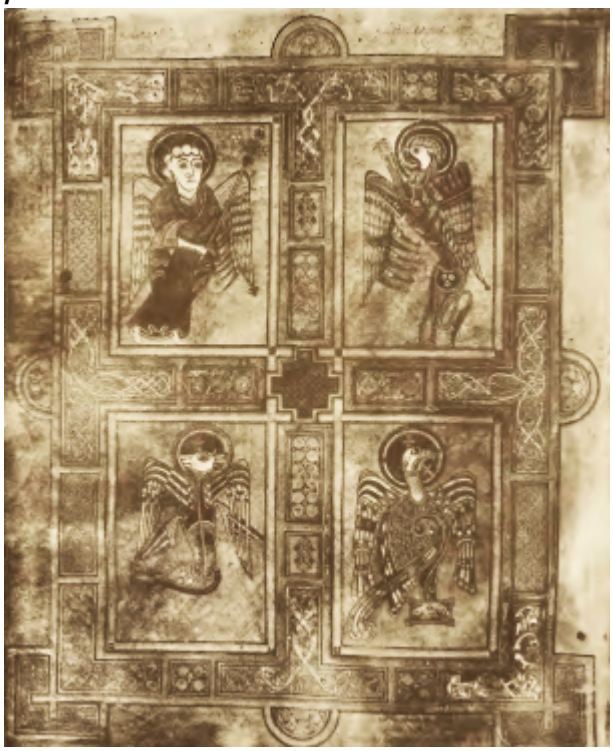
and thou shalt get it,' And the maiden being full of faith, attempted to reach forth the right hand, and the hand was instantly filled with vigour and life, and she reached it out and took the apple into it.

"There was joy all over the king's palace on this occasion, and all gave praise to God and to Mochuda, for this miracle, and Cuana said on that night to his daughter, make now your selection, and say who you like best of all the princes of Munster, and I will have him married to you; to this the maiden replied, 'I shall have no husband but the man who cured my hand.' 'Hear you that O Mochuda,' said Cuana. 'Give me the maiden,' said Mochuda, 'and I will give her as a spouse to Christ, who cured her hand;' and Cuana gave the maiden and her dowry, with an offering of land on the banks of the river Neim, to God and to Mochuda for ever, and his munificence was too great to be described.

"Flandat was the maiden's name, and Mochuda brought her with him to Rahin, where she spent her life most profitably with the other 'Black Nuns,' till Mochuda was banished by the kings of Tara out of his own city, when he took Flandat with him, and the rest of the black nuns, and when he had finished his own city of Lismore, he sent Flandat to her own country, that she might build a church there, and she built a noble church in Cluain Dallain, and it is in Mochuda's parish it is."—Irish Life of Saint Carthach, *O'Curry M.S.*, *Catholic University*.

Humanity has nothing so much in common with God as the ability to do good.
–Saint Gregory Nazianzen

It is not punishment chiefly and principally that the Deity, as Judge, afflicts sinners with; but He operates, as your argument has shown, only to get the good separated from the evil and to attract it into the communion of blessedness."
— Gregory of Nyssa, On the Soul and the Resurrection



Ailbei	Nessani	Mochonne
Finnio (*bis*)	Factni	Brigta
Ciarani (*bis*)	Lugidi	Ita
Brendini	Lacteni	Scetha
Comgilli	Ruadani	Sinecha
Cainichi	Carthegi	Samdine.
Findbarri	Coemgeni	

Et dixit iterum :

May Mary's Son, my friend, come
to bless my kitchen ;
Ruler of the world to its extremity,
may there be plenty with Him !

"Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation." Pope Francis

The Eucharist is the sacrament of unity and the moment of truth: here we see the world in Christ, as it really is, and not from our particular and therefore limited and partial points of view. Intercession begins here, in the glory of the messianic banquet, and this is the only true beginning of the Church's mission. It is when, 'having put aside all earthly care,' we seem to have left this world, that we, in fact, recover it in all its reality." — Alexander Schmemann, For the Life of the World: Sacraments and Orthodoxy

"It is indeed one of the grave errors of religious anti-secularism that it does not see that secularism is made up of verites chretiennes devenues folies, of Christian truths that "went mad," and that in simply rejecting secularism , it in fact rejects with it certain fundamentally Christian aspirations and hopes." — Alexander Schmemann, For the Life of the World: Sacraments and Orthodoxy

"Dialogue...educates when the person relates with respect, esteem and sincere listening, and is expressed with authenticity without obscuring or softening one's own identity nourished by evangelical inspiration." Pope Francis

Nakia Zavalla, Cultural Director at Santa Ynez Band of Chumash First Nation ..."[W]hen the children don't know their culture, that's when they get lost. Even adults get lost and get involved with things that are destructive to themselves and their bodies or to other people..."

the effects of unjust structures and actions are all too apparent. Our efforts

must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples." Pope Francis

"Our common home is being pillaged, laid waste and harmed with impunity. Cowardice in defending it is a grave sin." Pope Francis

Our survival in 'peril' unless we 'rapidly repair and restore Nature'
Saxe Usurper of Briton etc. 'King' Charlie Windsor.

“Dost thou renounce Satan, and all his Angels, and all his works, and all his services, and all his pride?" ... The first act of the Christian life is a renunciation, a challenge. No one can be Christ's until he has, first, faced evil, and then become ready to fight it. How far is this spirit from the way in which we often proclaim, or to use a more modern term, "sell" Christianity today! ... How could we then speak of "fight" when the very set-up of our churches must, by definition, convey the idea of softness, comfort, peace? ... One does not see very well where and how "fight" would fit into the weekly bulletin of a suburban parish, among all kings of counseling sessions, bake sales, and "young adult" get-togethers. ... "Dost thou unite thyself unto Christ?” — Alexander Schmemann, For the Life of the World: Sacraments and Orthodoxy

Be totally honest—first of all, with yourself. The greatest sin is the lie, and the greatest lie is the lie about God, and the lie about me and God. Be totally honest. Be faithful in little things. Jesus said it. “He who is faithful in little, inherits much and is put over much. And those that are not faithful in little, lose the little they have.” In St. Luke’s Gospel, the Lord even said: “lose the little, they think that they have.” Fidelity in small, ordinary things. Do your work, and then forget it. Don’t carry it around with you. Be totally

attentive to what you're doing, but don't carry it in your mind. Have your mind focused on what you're doing at the present moment. Do the most difficult and painful things first. We tend to do the easy things, the things we like, and put off the things we don't. We should try to reverse that and do the most difficult and boring things first. Face reality. Don't live in fantasy. There's a Russian saying: "God is everywhere except in imagination and fantasy." Face the realities of your life. When we fall, get up immediately and start over. As often as we fall, we stand up again. And we will fall. It says in Scripture that the wise person, the wise man, falls seven times a day, that means a lot, but he gets up again. The fool does not get up again, and the fool doesn't even know that he has fallen. The wise person knows when he falls, but he gets up again. In fact, the tradition says: "It belongs only to God, never to fall."

It belongs to demons to fall and not get up again, but it belongs to human beings, certainly to Christians, to fall and to get up again, to fall and to get up again. One Desert Father even described human life, according to Christian faith, in that way. When he was asked by a pagan, "What does it mean to be a Christian?" he said: " A Christian is a person who falls down and gets up again, who falls down and gets up again, who falls down, is lifted up again by the grace of God to start over." And you can start over every moment anew.
Fr. Thomas Hopko, ;It's not light yet, but it's getting there.

Terrence McCoy, The Washington Post, 27 Meitheamh 2014 There was always something off about Savile, who hosted the BBC's "Jim'll Fix it," palled around with the royal family, reportedly spent holidays with the Thatchers and was knighted not only by Queen Elizabeth but by Pope John Paul II. But most forgave his *idiosyncratic* nature. He was, after all, a *great* man...

corkcity.ie Bonfire Night, or Bonna Night as it is known in Cork, is celebrated on June 23rd. It involves many communities burning bonfires across the City on the night. ... linked...to the birth of Saint John the Baptist. According to the Church, John had baptised Jesus and so brought the world out of darkness - hence the bonfire element.

Wikipedia: Iona (Scottish Gaelic: Ì Chaluim Chille, sometimes simply Ì) is a small island in the Inner Hebrides off the Ross of Mull on the western coast of Scotland. It is mainly known for Iona Abbey, though there are other buildings on the island. Iona Abbey was a centre of Gaelic monasticism for three centuries[3] and is today known for its relative tranquility and natural environment. It is a tourist destination and a place for spiritual retreats. Its modern Gaelic name means "Iona of (Saint) Columba" (formerly anglicised "Icolmkill"). ...The earliest forms of the name enabled placename scholar William J. Watson to show that the name originally meant something like "yew-place". The element Ivo-, denoting "yew", occurs in Ogham inscriptions (Iva-cattos [genitive], Iva-geni [genitive]) and in Gaulish names (Ivo-rix, Ivo-magus) and may form the basis of early Gaelic names like Eogan (ogham: Ivo-genos).

Saint Stephen's Day and Wren Boys The 26th of December is celebrated in the Christian Church as the feast of Saint Stephen, the first Christian martyr to be so honoured.

The 3 sister saints in Rathmore

a monastery at Cléder, France.

A fragment of St Keenan's bone is preserved in the cathedral of Saint-

Brieuc. He became hermit on Inish-Caltra / Inis Celtra / Kealtra / Iniscealtra / Iniscaltra: Hidden Island [a.k.a Inisfallen] a little green island at Loch Derg: Lake of the Red Eye, Killarney on the Shannon River near Galway, Ireland. He was visited by a cow there who licked him and then produced mass quantities of milk. His feast day is June 3rd & 14th. Glendalough: The Seven Churches of Saint Kevin of the East. The bell tower is seven stories high and it is said that seven pilgrimages there are equal to one to Rome. Psalter of Saint Caimin is in the Franciscan library at Killiney. Caomhánach: County Cavanagh, Northern Ireland named after him (58, 73 80, 145, 183, 229)…

Lady Wilde has this to say about Tober Cil-na-Greina:
The angels will reckon these stones at the last day, but each particular saint will take charge of his own votaries and see that the stones are properly counted, for each man will receive forgiveness according to their number.

Saints, including Patrick, Colmcille, Brigid, Senán, Ciarán and Mochua, a copy of An Teanga Bithnua (The Ever-New Tongue) the title of a dialogue between the Hebrew sages and the apostle Philip.

Poems of Saint Molaise

Lismore has strong historical and ecclesiastical links – it was founded way back in the 7th century by Saint Mochuda (also known as Saint Carthage) at the foot of the Knockmealdown Mountains and by the banks of the River Blackwater. The town is best known for the highly significant Lismore Castle and (former) Abbey. Lismore Abbey was founded by Saint Mochuda in the year 635 …
It produced several notable saints and scholars over the years including Saint Cataldus (or Cathal), Saint Cuanna, and Aldfrith, King of Northumbria.

At its peak Lismore was the most celebrated monastery in the south of Ireland and was an important place of pilgrimage. Many Irish princes in their dying days chose to give up the sceptre and spend the last moments of their lives there.

The Monastery of Inis Faithlenn (pronounced Inishfalen) or Inisfallen, on the island of the same name in Loch Lein (i.e., Killarney Lake) is of great antiquity, dating from the sixth century, in the latter part of which it was founded by Saint Finan Lobhar, also the founder of Ard Finan, Co. Tipperary, and other churches, a Saint whose festival was observed on the 16th of March, according to the Martyrology of Aengus Ceile De'

lives of Saint Brendan, Saint Ciaran of Clonmacnois, Saint Mochna of Balla in Mayo, and Saint Finnchu of Brigobhann in the county of Cork

"Mr. Denis O'Flyn of Mallow Lane, Cork, has brought a book from Lismore lately, written on vellum about 900 years ago, by Miles O'Kelly for Florence M'Carthy; it contains the lives of some principal Irish Saints, with other historical facts such as the wars of the Danes—31st October, 1815".

Saint Senan (of Scattery Island, in the Lower Shannon), Saint Finnen of Clonard, and Saint Finnchu of Brigobhan, in the county of Cork, all written in Gaedhlic of great purity and antiquity;

The last piece in the book is one of very great interest; it is in the form of a dialogue between Saint Patrick and the two surviving warriors of the band of heroes led by the celebrated Finn Mac Cumhaill, Caoilté, the son of Ronan, and Oisín [commonly written in English "Ossian"], the warrior-poet, son of Finn himself

St. Lupus is mentioned in the Kalender of AEngus,

Whether bees had been introduced into Ireland by either of our Irish saints, Molaga or Modomnoc, or whether they existed in the island anterior to their time, is still, it would appear, a matter of conjecture.

Colman Macu Cluasaigh for Cuimine Fota, the patron saint of the See of Cloyne, who died on the 1 2th of November, 661.

a Marbhna composed by Colman, the Patron Saint of Cloyne, for Cuimin Fota, whose death took place in a.d. 661 It is translated by O'Donovan as follows : —

He was not more bishop than king, My Cuimin was ...Lamp of Erin for his learning ...

St. Mochua. The saint's original name was Cronan, a name nearly identical with Cronin.

Kilbarry is called after St. Finnbar. Kilbrown is called after Briun, an ancient name, though not found in the Calendar of the Saints. A cave on the sea is called " the saints' cave ;" there Mass was said in the Penal times, and it is a fixed tradition here that insane people never found rest or cure until they came to this almost inaccessible cave.

In the Life of St. Carthach, or Mochuda, given by the Very Rev. Canon O'Hanlon (Lives of Irish Saints, iv., p. 240, et seq.), it is stated that when Mochuda was travelling through Munster he came to a river formerly called Nemphe, but at the time the Life was written the river was named Abhainn

mMhor, now the Blackwater. Mochuda seeing an apple swimming on the river, took it and brought it towards home.

The place was subsequently called, in consequence of the finding of the apple in the ford, Ath Ubhla, or " ford of the apple." On the way northwards along the great road, the charioteer of Mochuda asked him for the apple, but Mochuda stated that by means of the apple would be cured the withered hand of the beautiful daughter of Cuanna Mac Cailein, King of Feara Maighe Fene.

Saint Finbarr was the one who founded Dublin City in the seventh century. He established a monastery that still exists until today. In the modern times, the monastery is now what people refer to as St. Fin Barre's Cathedral.

from Dennis King: KingBeirid tríst ? mallachtain nóem nÉrenn! Beirid tríst ? mallachtain nóem nÉrenn! (let them carry * curse * and * malediction * of saints * of Ireland) May they bear the curse and the malediction of the saints of Ireland!

Bad nenaid co bráth a lucht! Bad nenaid co bráth a lucht! (let be * nettles * to * doomsday * his * household) May his household be nettles forever!

St Fionnchú: the white hound. Fanahan's Well is found off a small housing estate on the edge of Mitchelstown ...St Fanahan was not your usual saint – he was a warrior saint admired for: '... the greatness of his nature and the nobility of his race, and the greatness of his fury and his virtue. (Book of Lismore) The eel incidentally is meant to be visible in the water of the well

an d is considered to be the embodiment of the saint himself. Whoever sees it will have great fortune. head battler the feast of the saint — 25th November
St Fanahan was patron saint of spalpeens and drifters.

Kilmacneese in the plain, where there was an old church and graveyard of Saint McNeese, a disciple of St. Patrick.

Tubber Coneela, behind the sawmills of Doneraile, in Trethewy's Glen, is connected in story with Coneela a Colliagh, one of three virgin saints of Doneraile, Drinagh Wood, and Wallstown.

“A fhir shochair agus a chosainteoir ón olc”

invocatory and laudatory of the Virgin Mary and of saints;

'Il vit un massacre d'hommes vilandois sur las colline à droite, mais il ne vit bataille ni ordre de bataille y rangé. Puis, il apercut une flamme de feu descendant du ciel jusqu'à la terre. Enfin, il y vit une foule en costume inconnu . . . Alors Finn se réeilla du sommeil et raconta son songe à ses druides, Morna Mungairit et Ercoil Sainarma. Puis il mit son pouce sur sa dent de savoir et chants un teinm laida, et la chose lui fut découverte. "Vraiment," dit-il, "le fils de la Vie viendra ici, duquel l'Irlande sera pleine." Finn s'énonca ensuite en ces termes, en prédisant l'arrivée de Saint Ciaron, fils de Charpentier.'

The fasting of Ruadhan of Lothair, i. e. (by his name in Latin) St. Rodanus, the patron saint of Lortha (Lorrha), Lower Ormond, Tipperary...

St. Benean, the son of Sesenean, the psalmist, said :
St. BENEAN—a blessing on the man,
"Is he who put this in the psalter of Caiseal,
The history of every king and his income,
The best that walk the laud of Mumha.
The king of Caiseal, as head over all.
Is what is here [ordained] until the [day of] judgment,

Since the saints fasted
Against the renowned, noble Teamhair.
To the king of round Caiseal has come
The blessing of Patrick son of Alprann.

[***Canon O'Hanlon ("Lives of Irish Saints," v., 400) says:—"According to St. Brendan's "Irish Life," he had a brother who was a bishop named Domanigen, and whose feast has been assigned to the 20th April, while he had a sister named Briga, or Brigh, said to have been of Enach Dnin fin Co. Galway)." In note to Domanigen, Canon O'Hanlon savs : —" Thus at the third of the Knlends of May, the Calendar quotes him as follows :— Domanigen, Bishop nf Tunim Muscraighe, i.e., son of Fionlugh, brother of Brendan, son of Fionlugh, who was of the race of Ciar, son of Fergus, son of Rudraighe.' In vol. iv., p. 546, Canon O'Hanlon says : —" In the published Martyrology of Tallagh, at the 20th April, is found the simple entrv : —' Domangin of Tunim Muscraidhe.' In the Bollandists' collection, referring to the same Calendar, thev have Domongenus, Fpiscopus de Tunim Muscraig. This place is stated ('Donegal Martyrology,' pp. 112-113; Reeves' ' Ecclesiastical Antiouities of Down, Connor, and Dronfore,' pp. 152-377) to

be identical with Tomes, Barony of West Muskerrv. Co. Cork." Tobar Breauka, near Ballyhoolv, seems to have been named from a saint who is, perhaps, Brig, Briga, or Brega, sister of Brendan and Domangen The name Domangen occurs on one of the recently discovered Clonakilty Ogham stones.

ARDFERTIN THE FOOTSTEPS OF ST - Saint Brendan the Navigator

Ciarán of Saighir from Celtic Saints of Ireland by Elizabeth Rees Ciarán is another of the early Munster saints whose chief monastery can still be visited. He lived in the second half of the fifth century, and perhaps died around 530...Ciarán's death is also recorded in the Martyrology of Óengus, and he is mentioned in several Irish genealogies. He was born in West Cork near Cape Clear, at the southernmost tip of Ireland; a ruined church and well are dedicated to Ciarán on [Oileán Chléire] Clear Island. He lived a century before his namesake Ciarán of Clocmacnoise... settled at Saighir near the Slieve Bloom Mountains...His mother Liadain, is said to have fone to Saighir with a group of women...Saighir is now the small settlement of [Saighir Chiaráin] Seirkieran, 7 miles north of Roscrea and 40 miles north-east of Limerick; it may have been a pre-christian site...

His Life relates how Ciarán tamed a fierce but frightened wild boar that helped him to collect materials with which to build a church. The author adds: 'This boar was the first disciple, as it were, a monk of St. Ciarán, in that place.

c Saint Colm Cille (Columba) is traditionally represented as a defender of the filid, and this seems to have an historical basis. In the life of Colm Cille written in the seventh century by his kinsman Adomnán, Colm Cille is

depicted as a patron of the Irish language poets, who would entertain them and invite them to sing songs of their own composition. Colm Cille was the subject of the Amra Choluim Chille 'The Eulogy of Colm Cille', which is attributed to the fili Dallán Forgaill and is generally considered to have been composed shortly after the saint's death. Another poet who is considered to be emblematic of 'the fusion of native tradition and Christianity in sixth century Ireland' (Watkins 1976, 275) is Colmán mac Lénéni (died c. 606). Colmán was a fili who became a cleric late in life. Some fragments of his work have been preserved, and in one of the surviving quatrains clearly dating from his time as a cleric, Colmán uses legal language to say that his poem has not been composed for earthly reward, but rather for the grace of God (Watkins 1976, 274–75). The word used for 'grace' in this connection is not (as one might expect) a borrowing from Latin, but rather a native Irish word rath that is used of the fief given by a lord to his vassal or 'client'.
Irish Myths and Legends Tomás Ó Cathasaigh, Harvard University The First Anders Ahlqvist Lecture

The overwhelming majority of Irish speakers consistently elect Sinn Féin and the Socialist Democratic Labour Party to represent their interests. Prior to the last election, the DUP insisted it would 'never' agree a new Irish language Act and rejected representations on this by Sinn Féin and the SDLP. This was despite the fact that an Act formed part of the Saint Andrew's Agreement the DUP signed.

It is believed primary motivations were shared religion with the Mexicans and sympathy for the Mexican cause based on similarities between the situations in Mexico and Ireland. This hypothesis is based on evidence of the number of Irish Catholics in the Battalion, the letters of John Riley, and

the field entries of senior officers. Another hypothesis is that the members of the Saint Patrick's Battalion had been unhappy with their treatment in the U.S. Army; this was the conviction of George Ballentine, an Englishman who served in the American army. Ballentine stated that while "there was a portion of truth" in the view—commonly assigned by officers—that the deserters joined the Mexican army due to their Catholicism, "I have good reason to believe, in fact in some cases I know, that harsh and unjust treatment by their officers operated far more strongly than any other consideration to produce the deplorable result [desertion]," describing how he found the punishments used for "trivial offensives" to be "revolting and disgusting"...

Lives of saints, from the Book of Lismore trans. Whitley Stokes Now the time when churchfolk celebrate the festival and commemoration of this holy Patrick, and when some of his miracles and marvels are related in the churches of the Christians, is the sixteenth of the calends of April, as regards the day of the solar month, in the year in which we are. [pre-Norman St. Patricks Day is April 16th according to the Book of Lismore]

Pattern Day in Old Ireland by Bridget Haggerty The word pattern is derived from the Irish Patrun or English Patron and, in the old days, most Irish parishes had a patron saint [perhaps this is the origin, perhaps not] . On the saint's feast day, the parishioners celebrated what was known as a Pattern Day. ...With the central location of their secular devotions gone, the faithful found alternative ways to celebrate their saint's feast day. While many of the laity paid homage at the saint's shrine or in the ruins of their local church, most devotions took place at the holy well.
...These sacred well traditions, rituals, legends and customs date back hundreds of years [or way more], and were common throughout the British Isles long before Christianity came to Ireland. However, for Irish Catholics,

the disappearance of their churches and the Penal Laws made wellgatherings an important event - especially on the feast day of their patron saint

There are estimated to be an impressive 3000 holy wells in Ireland. At one time every community would have had a least one well visited for its saintliness or healing qualities.

Many wells now bear the names of these little known but intriguing local saints: St Laitiarian, St Ina, St Mologa, St Fionncúi, St Dalbach and St Olán are just a few examples of names that don't instantly spring to mind.

At Our Lady's Well on the Sheep's Head, the Blessed Virgin Mary (BVM) herself is said to have appeared and swirled her cloak over the congregation illegally gathered there to worship. The ensuing confusion allowed the priest to escape and terrified the soldiers dispatched to arrest him.

As a rule, all the Irish saints have one or more blessed wells dedicated to their memory in the immediate neighbourhood of the churches which they founded. Indeed, the church was never founded except near a well. Pure water was necessary, not only for Baptism and for the Holy Sacrifice, but also for the daily needs of the holy men and women whose lives were given there to the service of God. What wonder these became holy wells – blessed for Baptism, used at mass, giving daily drink to generations of saints, who, with pure and grateful hearts, blessed God who gave them those crystal springs. We believe that some of their (ie the saints) ancient holiness still lingers round our blessed wells, that their holy patrons still

pray in a special way for those who frequent them in a pious and confiding spirit, and that God often hears those fervent prayers and grants special requests to the faithful suppliants through the fervour of their faith and the merits of the saints. Extract from Holy Wells of Ireland by Most Rev. John Healy, D.D., Archbishop of Tuam

There is also a day in November called Saint Martins day, and it is an old custom to kill a fowl of some kind and sprinkle the blood all around the house and out houses.

). Lady's Well in Kealkil is visited every year on the 15th August,

The annual pilgrimage to Croagh Patrick is probably the most well-known but in County Cork pilgrims still flock to pay respects to several saints including St Gobnait in Ballyvourney. On her feast day, the 11th February, masses are held throughout the day at the nearby church and an ancient carving of the saint is brought out and included in devotions. Rounds are also made at the saint's shrine in the old church, with two wells included in the turas.

Today the pilgrimage to St Finbar's Chapel at Gougane Barra on the saint's feast day, 25th September

Canon Sheehan of Doneraile : the story of an Irish parish priest as told chiefly by himself in books, personal memoirs and letters by Herman Joseph Heuser, 1917, pp 280-288 cont. ...Like other places in Ireland where saintly missionaries had come to baptize the newly converted, the town has its Holy Well, the Tober Coneela. Tradition traces the name to Coneela a

Colliagh, one of the three virgin saints invoked as patrons of Doneraile, Drinagh-wood, and Wallstown. Olehane, chief of the district, is said to have founded a church near one of the wells, and the latter was believed to cure sore eyes and scurvy. A second church on the site of the present building in Doneraile, or a little behind it, was dedicated to St. Coneela. .... But the parish limits extend over an area of about seventy square miles and include a mission chapel at Shanb ally more, together with a number of " Stations" where the priests periodically say Mass, and at the same time administer the sacraments and give religious instruction. Canon Sheehan has described these places in an interesting memoir in which, while giving an account of his parish work, he touches upon the legendary and historic associations of the various localities. He writes:

Well, we ve finished the rounds of Stations. We have trodden on historic, or semi-historic ground. We have passed by the two Danish moats under the old frontier keep of Shinagh, near Waterdyke; have skirted Ballinamone, the ancient seat of the Nagles, one of whom, Elizabeth Nagle, married Spenser, the poet (see Lowell on the English poets). In this house, too, lived George Bond Lowe, who was fired at eighty years ago, whence originated the famous " Doneraile Conspiracy Trial," in the evolutions of which O Connell won his brightest laurels. Who has not heard of his journey by coach from Cahirciveen, his relays by the way, his appearance in Cork courthouse to the utter dismay of the Solicitor-General, his breakfast on the dry loaf of bread, interrupted between every bite by his exclamation: " That s not law, sir!" the saving of the poor victims from the gallows by his marvellous eloquence; their transportation ah, yes! it all comes back, for here are their grandchildren in my parish to-day. And down there across the Awbeg, whose silver is now gleaming in the morning sunlight, is the spot where Father O Neill was horsewhipped by Captain St. Leger; and when the old priest shrank from prosecution, Curran forced him into it, took up the cause

of the old man without fee or reward, except that it laid the first stone of an immortal reputation.

...Another "Station" on which he dwells is Kilmacneese in the plain, where there was an old church and graveyard of Saint McNeese, a disciple of St. Patrick. This Station comprises Inchnagree (the island of the cattle pens) under the mountains of Mole. Thence you pass across Bawntigeen (the green field of the little house) on to Kilcolman, Ardeen, and Ballyvonaire. Here also was a church, built in honor of St. Colman. But let Father Sheehan speak: Here, in a little field, is the church of Rossdoyle or Rossdale, mentioned in the same page as Doneraile, in the assessment made by Pope Nicholas in 1291, for the Crusades in the Holy Land. But St. Colman s Church and priory are gone: yet here dating from 1387 is the Castle of Kilcolman, famous for ever as the place where the Faerie Queen was written.

Theosis Theosis, or deification, is a transformative process whose aim is likeness to or union with God, as taught by the Eastern Orthodox Church and Eastern Catholic Churches. As a process of transformation, theosis is brought about by the effects of catharsis (purification of mind and body) and theoria ('illumination' with the 'vision' of God). According to Eastern Christian teaching, theosis is very much the purpose of human life. It is considered achievable only through a synergy (or cooperation) between human activity and God's uncreated energies (or operations). According to Metropolitan Hierotheos (Vlachos), the primacy of theosis in Eastern Orthodox Christian theology is directly related to the fact that Eastern Christian theology (as historically conceived by its principal exponents) is based to a greater extent than Latin Catholic theology on the direct spiritual insights of the saints or mystics of the church rather than the

apparently more rational thought tradition of the West. Eastern Christians consider that "no one who does not follow the path of union with God can be a theologian" in the proper sense. Theology in Eastern Christianity is not treated primarily as an academic pursuit. Instead it is based on applied revelation ... meaning that Eastern Christian theology and its theologians are validated by a holy and ascetical life rather than by intellectual training or academic credentials (see scholasticism)..

There is neither Jew nor Gentile, neither slave nor free-born, neither male nor female... Galatians 3:28 James Murdock's English Peshitta translation Jihudoya or Aramoya is not; the slave or the free is not; male or female is not; for you are all one.. Galatians 3:28 đOG» 2 ☒ É>Y7 THE PESCHITO SYRIAC NEW TESTAMENT: TRANSLATED BY J.W. ETHERIDGE

“The company continued to retire, successively, until six o’clock on Sheelagh’s morning, (March 18) at which hour, we understand, a few of the campaigners might have been seen, as usual, piously and patriotically employed in “drowning the shamrock.”

Sheelagh (also Sheila, Sheilah, Sheelah) in Irish folk legend is somewhat of a mystery she is ... the housekeeper of St Patrick, patron saint of Ireland.

. In the Annals of Ulster, a historic text that covers the operation of the country of Ireland from Saint Patrick's arrival in the mid-5th century A.C.E. to 16th century A.C.E., the people who occupied Ireland, known as the Celts, maintained an agrarian lifestyle frequently interrupted by both local skirmishes and international warfare. L.A. Jennings Oct 13 2016 Vice Sports

The meaning of usury and gaimbín has shifted to a degree to mean

“exorbitant interest”, but that too is a rewrite. Earlier Christian church theologians and saints Basil of Caesarea (died 379 CE) and Gregory of Nyssa (died 395 CE), two of the Cappadocian Fathers, are unequivocal in their teachings on lending money at interest being evil. Here is Basil [known as St. Basil the Great in the East] : For in truth it is the height of inhumanity that those who do not have enough even for basic necessities should be compelled to seek a loan in order to survive, while others, not being satisfied with the return of the principal, should turn the misfortune of the poor to their own advantage and reap a bountiful harvest. [article 41]

On the last Sunday in July, thousands of pilgrims climb Croagh Patrick in honour of Saint Patrick who, according to tradition, fasted and prayed on the summit for forty days in the year 441.

Crom Cruaich was said to have descended into obscurity and his worship ended with the arrival of Saint Patrick. The man who brought Christianity to Ireland stood on a hilltop opposite Magh Slécht and cast out his staff known as Bachal Isu, across to the Idol of Crom Cruaich, causing it to tumble and the twelve surrounding stones were devoured by the Irish landscape.

After Senan had expelled the Cathach, a local chieftain called MacTail, or Mactal, hired a druid to put a spell on the saint. However, as the druid landed on a nearby island, a tidal wave enveloped him and swept him to his death. The island is still pointed out as 'Carraig a Draoi' or The Druid's Rock. It lies between Hog Island and Scattery, and can be seen at low tide.

Loch Maree in Scotland, Saint Máel Ruba

St. Gobnata (Gobnet, Gobnait) of Ballyvourney Feastday: February 11 6th century One of the most popular of the saints of Mumhan*, she was born in County Clare but had to flee from enemies and took refuge in the Isle of Aran, where there is a church at Inisheer, Kilgobnet, Gobnat's church. After a time an angel appeared and told her that this was not to be "the place of her resurrection" but she must make a journey until she came upon nine white deer and this would be the sign for her to settle and build a monastery. So she set out to search for the spot that God had chosen for her and she founded churches on the way, among them Dunguin in County Kerry and Dungarven in County Waterford. It was in County Cork that she saw three white deer near Cloudrohid; then at Ballymakeera she saw six and going further she arrived at Ballyvourney and found nine grazing near a wood. There she founded her monastery.

Saint Abban of Kilabban, County Meath, Ireland, is said to have worked with her on the foundation of the convent in Ballyvourney, County Cork, on land donated by the O'Herlihy family, and to have placed Saint Gobnat over it as abbess.

St Gobnat had a particular calling to care for the sick and she is credited with saving the people at Ballyvourney from the plague. She is also regarded as the Patroness of bees. Gobnata (meaning "Honey Bee", which is the equivalent of the Hebrew "Deborah") Of course honey is a useful ingredient in many medicines but she is said to have driven off a brigand by sending a swarm of bees after him and making him restore the cattle he had stolen. In fact she seems to have been very able in dealing with brigands. Set in the wall of the ruined church at Ballyvourney there is a round stone, which she is said to have used as a sort of boomerang to prevent the building of a castle by another brigand on the other side of the valley from her monastery. Every time he began building she sent the stone

across and knocked down the walls, as fast as he could build, until he gave up in despair.

There is a field near to the village called the Plague Field commemorating the area she marked out as consecrated ground, across which the plague could not pass. The "Tomhas Ghobnata", which is the Gaelic for Gobnat's measure, a length of wool measured against her statue, is still in demand for healing, and in the church a much worn wooden statue of the thirteenth century is preserved and shown on her festival. At Killeen there is Gobnat's Stone, an early cross pillar that has a small figure bearing a crozier on one side.

A well still exists at Ballyvourney that is named after her. As with many Irish saints, there are stories of wondrous interactions with nature. Her grave in the churchyard at Ballyvourney is decorated with crutches and other evidence of cures obtained through Gobnata's intercession. Among the miracles attributed to her intercession were the staying of a pestilence by marking off the parish as sacred ground. Another tradition relates that she routed an enemy by loosing her bees upon them. Her beehive has remained a precious relic of the O'Herlihys.
https://pilgrimagemedievalireland.com/2013/02/18/pilgrimage-to-st-gobnait-at-ballyvourney-co-cork/

e All Saints/All Souls custom of collecting soul cakes.

The Voyage of Máel Dúin
The Voyage of Saint Brendan

The hagiology consists of the Lives— 1 . of St. Finchua, of Brigown, near Mitchelstown (Cork), a saint not so much as named by Colgan or Lanigan ;

2. of St. Brendan, son of Finloga, the celebrated navigator, whose voyages in quest of " the land of promise," in the western ocean, are supposed to have relation to some traditional knowledge of America; 3. of St.Ciaran of Clonmacnoise, who died on the 9th of September, 549 (the lives of these saints have not been given by Colgan) ; 4. of Mochua, Abbot of Balla, in Mayo. This piece, translated into Latin, has been published in the "Acta Sanctorum," p. 780. To these are to be added a number of selected legends of other holy men, as of St. Patrick, Colum Cill, Mocholmoc, Mochuta of Rathin and Lismore, St. Moling, &c

, overbalanced by his violation of the saint's protection, he suffered a signal defeat

, Monday 1 November, was All Saints Day and the RIC fired at crowds leaving Mass in Tralee. A French journalist on the spot wrote, ‘Volley after volley resounded to the terror of the people’. ‘I do not remember, even in the [First World] War, having seen people as profoundly terrified as those of this small town, Tralee.’ For the next seven days, ‘the Tans’, as they were known locally, made all the local businesses shut their doors and allowed no food in or out of the town. They imposed a strict curfew and shot people who appeared on the streets

Antiquity's map-maker, Ptolemy, produced in 150 AD the earliest map of Ireland[I'm sure it's grand], showing a place called "Regia" at the same site as King's Island. History also records an important battle involving Cormac mac Airt in 221 and a visit by St. Patrick in 434 to baptise a Eóganachta king, Carthann the Fair. Saint Munchin, the first bishop of Limerick died in 652, indicating the city was a place of some note. In 812 Danes sailed up the Shannon and pillaged the town, burned the monastery of Mungret but

were forced to flee when the Irish attacked and killed many of their number.

About the year 540 AD Saint Senan had established a religious house on Scattery and he died in 544 and is buried on the island, his feast day is usually observed on the 8th March. Senan's successor was Saint Odran who was well established by 580 AD. Saint Aedhan was also a Bishop and he died in 651. Olchabhar, Head of the Abbey of Iniscathy, died in 792 AD. The Danes raided the island in 816 and again in 835 AD

Lismore Abbey was founded by Saint Mochuda in the year 635, on a steep hill that overlooks what is now the town centre of Lismore. Mochuda had spent almost forty years in the monastery of Rahan in southern Meath but was evicted due to disagreements he had with the abbot there. He fled to Lismore, was granted some land by the local prince, and founded the monastery.

Saint Cataldus (or Cathal), Saint Cuanna, and St. Aldfrith, King of Northumbria.

St. Columbanus Columbanus (the Latinised form of Columbán, meaning the white dove) was born in the Kingdom of Meath, now part of Leinster, in Ireland in 543, the year Saint Benedict died at Monte Cassino. Prior to his birth, his mother was said to have had visions of bearing a child who, in the judgment of those interpreting the visions, would become a "remarkable genius".[8] Columbanus was well-educated in the areas of grammar, rhetoric, geometry, and the Holy Scriptures.

Columbanus left home to study under Sinell, Abbot of Cluaninis in Lough

Erne.[Note 2] Under Sinell's instruction, Columbanus composed a commentary on the Psalms. He then moved to Bangor Abbey on the coast of Down, where Saint Comgall was serving as the abbot. He stayed at Bangor until his fortieth year, when he received Comgall's permission to travel to the continent. Columbanus gathered twelve companions for his journey—Saint Attala, Columbanus the Younger, Cummain, Domgal (Deicolus), Eogain, Eunan, Saint Gall, Gurgano, Libran, Lua, Sigisbert, and Waldoleno—and together they set sail for the continent. After a brief stop in Britain, most likely on the Scottish coast, they crossed the channel and landed in Brittany in 585. At Saint-Malo in Brittany, there is a granite cross bearing the saint's name to which people once came to pray for rain in times of drought. The nearby village of Saint-Coulomb commemorates him in name.

Columbanus and his companions were received with favour by King Gontram of Burgundy, and soon they made their way to Annegray, where they founded a monastery in an abandoned Roman fortress. Despite its remote location in the Vosges Mountains, the community became a popular pilgrimage site that attracted so many monastic vocations that two new monasteries had to be formed to accommodate them.

In 590, Columbanus obtained from King Gontram the Gallo-Roman castle called Luxovium in present-day Luxeuil-les-Bains, some eight miles from Annegray.[14] The castle, soon transformed into a monastery, was located in a wild region, thickly covered with pine forests and brushwood. Columbanus erected a third monastery called Ad-fontanas at present-day Fontainelès-Luxeuil, named for its numerous springs.

These monastic communities remained under Columbanus' authority, and their rules of life reflected the Irish tradition in which he had been formed.

As these communities expanded and drew more pilgrims, Columbanus sought greater solitude, spending periods of time in a hermitage and communicating with the monks through an intermediary. Often he would withdraw to a cave
seven miles away, with a single companion who acted as messenger between himself and his companions.

During his twenty years in Gaul (in present-day France), Columbanus became involved in a dispute with the Frankish bishops who may have feared his growing influence. During the first half of the sixth century, the councils of Gaul had given to bishops absolute authority over religious communities. As heirs to the Irish monastic tradition, Columbanus and his monks used the Irish Easter calculation, a version of Bishop Augustalis's 84-year computus for determining the date of Easter (Quartodecimanism), whereas the Franks had adopted the Victorian cycle of 532 years.

The bishops objected to the newcomers' continued observance of their own dating, which— among other issues—caused the end of Lent to differ. They also complained about the distinct Irish tonsure. In 602, the bishops assembled to judge Columbanus, but he did not appear before them as requested. Instead, he sent a letter to the prelates—a strange mixture of freedom, reverence, and charity—admonishing them to hold synods more frequently, and advising them to pay more attention to matters of equal importance to that of the date of Easter. In defence of his following his traditional paschal cycle, he wrote:

> I am not the author of this divergence. I came as a poor stranger into these parts for the cause of Christ, Our Saviour. One thing alone I ask of you, holy Fathers, permit me to live in silence in these forests, near the bones of seventeen of my brethren now dead.

When the bishops refused to abandon the matter, Columbanus, following Saint Patrick's canon, appealed directly to Pope Gregory I. In the third and only surviving letter, he asks "the holy Pope, his Father" to provide "the strong support of his authority" and to render a "verdict of his favour", apologising for "presuming to argue as it were, with him who sits in the chair of Peter, Apostle and Bearer of the Keys". None of the letters were answered, most likely due to the pope's death in 604.

Columbanus then sent a letter to Gregory's successor, Pope Boniface IV, asking him to confirm the tradition of his elders—if it is not contrary to the Faith—so that he and his monks can follow the rites of their ancestors. Before Boniface responded, Columbanus moved outside the jurisdiction of the Frankish bishops. Since the Easter issue appears to end around that time, Columbanus may have stopped celebrating Irish date of Easter after moving to Italy

Columbanus was also involved in a dispute with members of the Frankish royal family. Upon the death of King Gontram of Burgundy, the succession passed to his nephew, Childebert II, the son of his brother Sigebert and Sigebert's wife Brunhilda of Austrasia. When Childebert II died, he left two sons, Theuderic II who inherited the Kingdom of Burgundy, and Theudebert II who inherited the Kingdom of Austrasia. Since both were minors, Brunhilda, their grandmother, declared herself their guardian and controlled the governments of the two kingdoms.

Theuderic II venerated Columbanus and often visited him, but the saint admonished and rebuked
him for his behaviour. When Theuderic began living with a mistress, the saint objected, earning the displeasure of Brunhilda, who thought a royal

marriage would threaten her own power. The saint did not spare the demoralised court, and Brunhilda became his bitterest foe.

Angered by the saint's moral stand, Brunhilda stirred up the bishops and nobles to find fault with his monastic rules. When Theuderic II finally confronted Columbanus at Luxeuil, ordering him to conform to the country's conventions, the saint refused and was then taken prisoner to Besançon. Columbanus managed to escape his captors and returned to his monastery at Luxeuil. When the king and his grandmother found out, they sent soldiers to drive him back to Ireland by force, separating him from his monks by insisting that only those from Ireland could accompany him into exile

Columbanus was taken to Nevers, then travelled by boat down the Loire river to the coast. At Tours he visited the tomb of Saint Martin, and sent a message to Theuderic II indicating that within three years he and his children would perish. When he arrived at Nantes, he wrote a letter before embarkation to his fellow monks at Luxeuil monastery. Filled with love and affection, the letter urges his brethren to obey Attala, who stayed behind as abbot of the monastic community. The letter concludes:

> They come to tell me the ship is ready. The end of my parchment compels me to finish my letter. Love is not orderly; it is this which has made it confused. Farewell, dear hearts of mine; pray for me that I may live in God.

Soon after the ship set sail from Nantes, a severe storm drove the vessel back ashore. Convinced that his holy passenger caused the tempest, the

captain refused further attempts to transport the monk. Columbanus made his way across Gaul to visit King Chlothar II of Neustria at Soissons where he was gladly received. Despite the king's offers to stay in his kingdom, Columbanus left Neustria in 611 for the court of King Theudebert II of Austrasia in the northeastern part of the Kingdom of the Merovingian Franks.

Columbanus travelled to Metz, where he received an honourable welcome, and then proceeding to Mainz, where he sailed upwards the Rhine river to the lands of the Suebi and Alemanni in the northern Alps, intending to preach the Gospel to these people. He followed the Rhine river and its tributaries, the Aar and the Limmat, and then on to Lake Zurich. Columbanus chose the village of Tuggen as his initial community, but the work was not successful. He continued north-east by way of Arbon to Bregenz on Lake Constance, where there were still some traces of Christianity. Here the saint found an oratory dedicated to Saint Aurelia containing three brass images of their tutelary deities. Columbanus commanded Gallus, who knew the local language, to preach to the inhabitants, and many were converted.

The three brass images were destroyed, and Columbanus blessed the little 1719 church, placing the relics of Saint Aurelia beneath the altar. A monastery was erected, Mehrerau Abbey, and the brethren observed their regular life. Columbanus stayed in Bregenz for about one year.

Following an uprising against the community, possibly related to that region being taken over by the saint's old enemy King Theudebert II, Columbanus resolved to cross the Alps into Italy. Gallus remained in this area and died there 646. About seventy years later at the place of Gallus' cell the Monastery of Saint Gall was founded, which in itself was the origin

of the city of St. Gallen again about another three hundred years later.

Columbanus arrived in Milan in 612 and was warmly greeted by King Agilulf and Queen Theodelinda of the Lombards.[Note 4] He immediately began refuting the teachings of Arianism, which had enjoyed a degree of acceptance in Italy. He wrote a treatise against Arianism, which has since been lost. Queen Theodelinda, the devout daughter of Duke Garibald I of Bavaria, played an important role in restoring Nicene Christianity to a position of primacy against Arianism, and was largely responsible for the king's conversion to Christianity.

At the king's request, Columbanus wrote a letter to Pope Boniface IV on the controversy over the Three Chapters—writings by Syrian bishops suspected of Nestorianism, which had been condemned in the fifth century as heresy. Pope Gregory I had tolerated in Lombardy those persons who defended the Three Letters, among them King Agilulf. Columbanus agreed to take up the issue on behalf of the king. The letter begins with an apology that a "foolish Scot (Scottus, Irishman)" would be writing for a Lombard king. After acquainting the pope with the imputations brought against him, he entreats the pontiff to prove his orthodoxy and assemble a council. He writes that his freedom of speech is consistent with the custom of his country.

The So-Called "Gregorian Reforms" The Gregorian Reforms were a series of reforms initiated by Pope Gregory VII and the circle he formed in the papal curia, c. 1050–80, which dealt with the moral integrity and independence of the clergy. The reforms are considered to be named after Pope Gregory VII (1073–85), though he personally denied it and claimed his reforms, like his regnal name, honoured Pope Gregory I [d. 604 and commemorated as a saint still in the Rum Orthodox churches, so highly unlikely! And this first

Gregory also had some problems with Irish calendars and Easter reckoning also if I am interpreting Bede right].

Facade of the Abbey in Bobbio King Agilulf gave Columbanus a tract of land called Bobbio between Milan and Genoa near the Trebbia river, situated in a defile of the Apennine Mountains, to be used as a base for the conversion of the Lombard people. The area contained a ruined church and wastelands known as Ebovium, which had formed part of the lands of the papacy prior to the Lombard invasion. Columbanus wanted this secluded place, for while enthusiastic in the instruction of the Lombards he preferred solitude for his monks and himself. Next to the little church, which was dedicated to Saint Peter, Columbanus erected a monastery in 614. Bobbio Abbey at its foundation followed the Rule of Saint Columbanus, based on the monastic practices of Celtic Christianity. For centuries it remained the stronghold of orthodoxy in northern Italy... ...The habit of the monks consisted of a tunic of undyed wool, over which was worn the cuculla, or cowl, of the same material. A great deal of time was devoted to various kinds of manual labour, not unlike the life in monasteries of other rules. The Rule of Saint Columbanus was approved of by the Synod of Mâcon in 627, but it was superseded at the close of the century by the Rule of Saint Benedict. For several centuries in some of the greater monasteries the two rules were observed conjointly....

Like many saints, he had a great love for God's creatures. Stories claim that as he walked in the woods, it was not uncommon for birds to land on his shoulders to be caressed, or for squirrels to run down from the trees and nestle in the folds of his cowl.

In 1929 a small portion of St. Brigid’s skull was brought back to Ireland for the veneration of the people. It was put in St. Brigid's Parish, Killester,

Dublin Inscription from the Church Igreja de Sao Joao Baptista in Lumiar outside of Lisbon, Portugal where the relic is kept: Here in these three tombs lie the three Irish knights who brought the head of St. Brigid, Virgin, a native of Ireland, whose relic is preserved in this chapel. In memory of which, the officials of the Table of the same Saint caused this to be done in January A.D. 1283

The Donation of Constantine was included in the 9th century Pseudo-Isidorean Decretals collection. The text, purportedly a decree of Roman Emperor Constantine I dated 30 March, in a year mistakenly said to be both that of his fourth consulate (315) and that of the consulate of Gallicanus (317), contains a detailed profession of Christian faith and a recounting of how the emperor, seeking a cure for his leprosy, was converted and baptized by Pope Sylvester I. In gratitude, he determined to bestow on the see of Peter "power, and dignity of glory, and vigour, and honour imperial", and "supremacy as well over the four principal sees, Alexandria, Antioch, Jerusalem, and Constantinople, as also over all the churches of God in the whole earth". For the upkeep of the church of Saint Peter and that of Saint Paul, he gave landed estates "in Judea, Greece, Asia, Thrace, Africa, Italy and the various islands". To Sylvester and his successors he also granted imperial insignia, the tiara, and "the city of Rome, and all the provinces, places and cities of Italy and the western regions".

Pope Benedict XVI, 2009, Caritas in veritate #2b, Encyclical I am aware of the ways in which charity has been and continues to be misconstrued and emptied of meaning, with the consequent risk of being misinterpreted, detached from ethical living and, in any event, undervalued. In the social, juridical, cultural, political and economic fields — the contexts, in other

words, that are most exposed to this danger — it is easily dismissed as irrelevant for interpreting and giving direction to moral responsibility. Hence the need to link charity with truth not only in the sequence, pointed out by Saint Paul, of veritas in caritate (Eph 4:15), but also in the inverse and complementary sequence of caritas in veritate. Truth needs to be sought, found and expressed within the "economy" of charity, but charity in its turn needs to be understood, confirmed and practised in the light of truth.

What Pope Benedict Knew About Abuse in the Catholic Church By Alexander Stille January 14, 2016 The New Yorker

The Eccia do Kilcrokan was tho Church of Kilcrohan in Dunkerron, which owes its name to a saint of the Mac Crohan tribe, a branch of the O'Sullivans. His hermitage hewn out of the solid rock was shown to Dr. Smith in 1749, by the people, who held it in great veneration.

Eccia de Rupe Beati Michaelis seems to be the church on the greater Skellig dedicated to the Archangel. The Eccia de Melalegog of the taxation is the church at the place in south-east Kerry, now known as Kilmackeloge.

The eve of the feast of Saint John the Baptist has been celebrated in Lough Gur since the formation of the early Christian fort known as Carraig Aille.

The Legend of St. Goeznovius William, Chaplain to Bishop Eudo of Leon in the year of the Lord's incarnation, 1019… …In the course of time, the usurping king Vortigern, to buttress the defence of the kingdom of Great Britain which he unrighteously held, summoned warlike men from the land

of Saxony and made them his allies in the kingdom. Since they were pagans and of devilish character, lusting by their nature to shed human blood, they drew many evils upon the Britons. Presently their pride was checked for a while through the great Arthur, [chief] of the Britons. They were largely cleared from the island and reduced to subjection. But when this same Arthur, after many victories which he won gloriously in Britain and in Gaul, was summoned at last from human activity, the way was open for the Saxons to go again into the island, and there was great oppression of the Britons, destruction of churches and persecution of saints. This persecution went on through the times of many kings, Saxons and Britons striving back and forth... In those days, many holy men gave themselves up to martyrdom; others, in conformity to the Gospel, left the greater Britain which is now the Saxon's homeland, and sailed across to the lesser Britain (Brittany).
Ashe, Geoffrey, "The Landscape of [Chief] Arthur," Anchor Press Doubleday, London, 1985, p.103 mary jones celtic literature online

The origin of the common law brittanica.com The English common law originated in the early Middle Ages in the King's Court (Curia Regis), a single royal court set up for most of the country at Westminster, near London. Like many other early legal systems, it did not originally consist of substantive rights but rather of procedural remedies. The working out of these remedies has, over time, produced the modern system in which rights are seen as primary over procedure. Until the late 19th century, English common law continued to be developed primarily by judges rather than legislators.

The Norman Conquest did not bring an immediate end to Anglo-Saxon law, but a period of colonial rule by the mainly Norman conquerors

produced change.

Unofficial Healing in Ulster by ANTHONY D. BUCKLEY From Ulster Folklife 1980 vol 26 pp 15-34 All of the healers discussed regard health as something which cannot be paid for. All of the divine healers, and most of those who have the cure, though in different ways, regard their procedures as merely the instrument through which God heals the sick. It is widely felt that it is immoral to accept payments for practising divine healing or the cure.

Proclamation of 1916: "IRISHMEN AND IRISHWOMEN: In the name of God and of the dead generations from which she receives her old tradition of nationhood, Ireland, through us, summons her children to her flag and strikes for her freedom … ...We declare the right … to be sovereign... The long usurpation of that right...has not extinguished that right...In every generation the Irish people have asserted their right to national...sovereignty; six times during the past three hundred years they havve asserted it in arms... gov.ie, Department of the Taoiseach, 2018

teanglann.ie dúchas: Hereditary right or claim; birthright, heritage; ancestral estate, patrimony, birthright, Native place or country, ancestral home; traditional connexion, Kindred affection, natural affinity. Heredity, innate quality, natural bent. Natural, wild, state; wildness, madness. Inherited, inherent, innate, native. Tá ceart dúchais agam air, I have a hereditary right to it.

Local traditions often boldly declare that their districts were once so well

wooded that the graceful little habitant of groves, the cat cruinn, or martin, could leap from bough to bough for many a mile.... THE JOURNAL KILKENNY AND SOUTH-EAST OF IRELAND ARCHAEOLOGICAL SOCIETY. VOL. I NEW SERIES. 1856-57 WOODS AND FASTNESSES, AND THEIR DENIZENS, IN ANCIENT LEINSTER. BY HERBERT F. HORE, ESQ

There is a local tradition that at that time you could walk on the tops of trees from the site of St. Fanachan's Well to Kilbehenny, and though this may involve a certain flight of fancy, it is, probably, not an exaggerated statement. JOURNAL OF THE Cork Historical and Archaeological Society. Vol. II. MAY, 1893. No. 17. The White Knight. By REV. CANON COURTENAY MOORE, M.A., Mitchelstown. Council Member.

translated by Fergus Kelly: "Tell him, let him be merciful, just, impartial, conscientious, firm, generous, hospitable, honourable, stable, beneficent, capable, honest, well-spoken, steady, true-judging."7 — Audacht Morainn, written down in 700s

Trí gráda coillte túath inna ngói: gói ríg, gói shenchada, gói bretheman. Three ranks that ruin tribes in their falsehood: the falsehood of a leader, of a historian, of a judge.

May God look kindly on generations Past and present and yet unborn, Give fortitude, so we'll join together, Always willing to share and learn.
TF O Connor

The thirst and voracity which I feel in consuming my food, so that what I eat gives neither satiety nor substance ; inhospitality and pleonexia, refusal and uncharitableness regarding what is my own, so that I am a burden to myself, and dear to none. Hunger, with its four-and-twenty subdivisions in addition thereto, sadness, pleonexia, anxiety to be welcomed before everybody to all kinds of food, and the injurious effect to me of every food. Meyer, Aisling meic Conglinne A clear rule for self-control handed down by the Fathers is this: stop eating while still hungry and do not continue until you are satisfied. When the Apostle said, 'Make no provision to fulfill the desires of the flesh' (Rom. 13:14), he was not forbidding us to provide for the needs of life: he was warning us against self-indulgence. Moreover, by itself abstinence from food does not contribute to perfect purity of soul unless the other virtues are active as well. Humility, for example, practiced through obedience in our work and through bodily hardship, is a great help. If we avoid [greed] not only by having no money, but also by not wanting to have any, this leads us towards purity of soul. Freedom from anger, from dejection, self-esteem and pride also contributes to purity of soul in general, while self-control and fasting are especially important for bringing about that specific purity of soul which comes throughrestraint and moderation.

No one whose stomach is full can fight mentally against the demon of unchastity. Our initial struggle therefore must be to gain control of our stomach and to bring our body into subjection not only through fasting but also through vigils, labors and spiritual, reading, and through concentrating our heart on fear of [Hell] and on longing for the kingdom of heaven. ... ... [greed] is a passion deriving, not from our nature, but solely from an eviland perverted use of our free will.... ...Now completely given over to the

thought of gain, he notices none of the evil passions which attack him: his ragingfury when he happens to sustain a loss, his gloom and dejection when he falls short of the gain he hoped for. Just asfor other people the belly is a god, so for him is money. That is why the Apostle, knowing this, calls [greed] not only'the root of all evil' but 'idolatry' as well (Col. 3:5). ...In all this we should remember how uncertain is the hour of our death, so that our Lord does not come unexpectedly and, finding our conscience soiled with [greed], say to us what God says to the rich man in the Gospel: 'You fool, this night your soul will be required of you: who then will be the owner of what you have stored up?' (Luke 12: 20). St John Cassian On the Eight Vices, Philokalia

[greed], anger and dejection are all offshoots of gluttony. For the glutton needs money first of all, so as to satisfyhis ever-present desire — even though it never can be satisfied. His anger is inevitably aroused against those whoobstruct his acquisition of money, and in turn gives place to dejection when he proves too weak to get his way. He is like the snake which goes 'on its breast and belly' (Gen. 3:14. LXX). St Neilos The AsceticAscetic Discourse, Philokalia

“The devil is like a lion, hiding in ambush (Ps 10:19, 1Pe 5:8). He secretly sets out nets of unclean and unholy thoughts. So, it is necessary to break them off as soon as we notice them, by means of pious reflection and prayer.” St. Seraphim of Sarov

The monk should wage a truceless war above all on these three things: gluttony, futile self-esteem, and[greed] - which is a form of idolatry (cf Col. 3:5). St John of Karpathos, Philokalia

Kathleen Gallagher Co Cavan (This prayer is said when going to bed) There are four corners on my bed, There are four angels round my head Matthew, Mark, Luke and John God bless the bed that I lie on

Three profitable labours in the day : praying, working, reading. —Regula Choluimb Cille (Zeitschr., 111., p. 29)

The cloud of cares comes from the fumes, soto speak, of the main passions -self-indulgence, [greed], love of praise. Once you are free of these you will also havecast off your cares. Sound moral judgment has the same effect as wisdom, and is a most powerful factor drawing us upwards. Hence it too has its part to play. For the knowledge of the virtuesinvolves the most scrupulous discrimination between good and evil; and this requires sound moral judgment.Experience and the struggle with the body teach us how to use such judgment in our warfare. St Theodoros the Great Ascetic, Philokalia

Something should also be said about the vices or the passions of the soul and the body. The passions of the soul are forgetfulness, laziness and ignorance. When the soul's eye, the intellect [nous], has been darkened by these three, the soulis dominated by all the other passions. These are impiety, false teaching or every kind of heresy, blasphemy, wrath,anger, bitterness, irritability, inhumanity, rancor, back-biting, censonousness, senseless dejection, fear, cowardice. quarrelsomeness, jealousy, envy, self-esteem, pride, hypocrisy, falsehood, unbelief, greed, love of material things, attachment to worldly concerns, listlessness, faint-heartedness, ingratitude, grumbling, vanity, conceit, pomposity,boastfulness, love of power, love of popularity, deceit, shamelessness, insensibility, flattery, treachery, pretence,indecision, assent to sins arising from the soul's passible aspect

and dwelling on them continuously, wandering thoughts, self-love, the mother of vices, [greed], the root of all evil (cf 1 Tim. 6:10) and, finally, malice and guile. The passions of the body are gluttony, greed, over-indulgence, drunkenness, eating in secret, general softness of living, unchastity, adultery, licentiousness, uncleanness, incest, pederasty, bestiality, impure desires and every passion which is foul and unnatural, theft, sacrilege, robbery, murder, every kind of physical luxury and gratificationof the whims of the flesh (especially when the body is in good health), consulting oracles, casting spells, watching for omens and portents, self-adornment, ostentation, foolish display, use of cosmetics, painting the face, wasting time, day-dreaming, trickery, impassioned misuse of the pleasures of this world and a life of bodily ease, which by coarsening the intellect makes it cloddish and brute-like and never lets it raise itself towards God and the practice of the virtues.

The roots or primary causes of all these passions are love of sensual pleasure, love of praise and love of material wealth. Every evil has its origin in these. As Mark, wisest of the ascetics, says, a man cannot commit a single sin unless the three powerful giants, forgetfulness, laziness and ignorance, first overpower him and enslave him. St John of Damaskos On the Virtues and the Vices, Philokalia

"Mathois said, 'The nearer a man comes to God, the more he sees himself to be a sinner. Isaiah the prophet saw the Lord and knew himself to be wretched and unclean (Is. 6:5)." — Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

St. Seraphim of Sarov: "To have the Holy Spirit is to see your own

wretchedness peacefully, because you know that God's mercy is greater than your wretchedness."

"If you are willing to bear the trial of your own wretchedness, serenely, then you will surely be the sweetest dwelling place of Jesus." St. Thérèse of Lisieux

St. Paul said: "Where sin has abounded, grace has superabounded."

B'in an lá ar thuirling ceird a éilíonn ómós...An Muince Dreoilíní Do Mhícheál Ó Ciarmhaic, file

Addenda

Curious Hibernica
Notes for A Scattered People

Efrem Ó-Kieffe Gallagher

1. **Infant Baptism**
   The Earliest practice of the church was infant baptism.
2. **Infant communion**
   Rome removed infant communion. When and why...
   Age of reason cited sometimes, why and when...
   Eastern Catholics and All the Orthodox practice infant communion.
   Ireland had infant communion removed in 1101.
3. **365 Bishops**
   In Ireland. Different ecclesiology than other places.
   Possibly this is related to Hebridean Presbyterian elders, as they maintain the Gaelic Psalmody.
4. **Divorce**
   Irish had divorce for reasonable causes.
   Orthodox permit divorce.
5. **Patron Saint's Name Day**
   A practice in the Christian East. Like it's your extra birthday.
6. **The Filioquia**
   Ireland disagreed with Charlemagne adding the 'And the son' to Nicene Creed.
   Orthodox still maintain the original Nicene creed.
7. **The Altus Prosator**
   Seems to clarify the position of the Orthodox implying that begetting is proceeding from in some sense or another.
   Sister Benedicta Ward SLG Oxon confirmed could be viewed as the Irish Creed.
   Seems to clarify a lot of theological positions that are subjected to heretical attack as a creed would.
8. **Hiberno-Latin**
   Improved latin with Borrow words and, possibly, though not sure, the neologisms they claim.

Looks probable, Hebrew, Greek, and Gaelic borrow words.

Looks to contain a vocabulary consistent with Orthodox and Eastern Catholics phronema.

Is Latin intentionally avoiding the Patristic phronema since Hiberno Latin was supressed#

Another Irish language genocided that is left out of the discussion.

Need to find a glossary, did once. A glossary annotated by Eastern Christians would yield much insight#

9. **Communion with Leavened Bread**

   Same practice as Christian east.

10. **Communion with a spoon**

    Same practice as Christian east. Makes sense with infant communion.

    Is it related to Gorsha, Ethiopian, Semitic culture like Aramaic, feeding your close friends. Did christ feed them the same way#

11. **Celtic Iconography**

    The real secret of Kells is for restoring the iconography of the Celtic Church. All the illuminated manuscripts contain the iconological styles or a good enough starting place for restoring sacred art. Churches painted up like that.

12. **St. Gregory Palamas as Celtic Theology**

    Easiest way to explain Celtic Church, since scholasticism is actually the heresy.

    Aquinas is Barlaam in the tale. Aquinas 1200s#, after the Celtic church is neutralised, rewriting the theology of the church around the new rule of the Normans.

13. **The Latins as Heretics**

    Franks and Normans invented a Latin West-Greek East sectarianism to prop up the false theology of Augustine of Hippo, who is not a saint in the East.

    The Latins killed most of the priests and bishops of the Apostolic church.

    The Orthodox liturgy was changed to monastic liturgy after that because the monks tended to the churches after the genocidal events kinda like mass rocks.

14. **St. Columbanus contra the Latins**

    St. Columbanus is a Western Orthodox Catholic Missionary trying to restore something stolen. He isn't trying to save Western Civilisation. He is trying to restore Celtic Christian phronema and Orthodox worship and ethics.

    Charlemagne replaced all those monasteries throughout Europe with Benedictines.

    Donald O'Brien 1172 replaced them in Ireland.

15. **The Irish Crusade 1169**

The Norman Invasion was a Crusade if you read Giraldus Cambrensis.
Constantinople sacked 1204.

16. **Church Lands and Gaelic Families**
    The Church had stewardship families attached to the land. So the Abbey of Kildare was entirely sacred, the Clans attached looked out for it. In each place, same model. Abbots basically ranked higher than bishops because they were like russian Staaretz or Abba Antony of Egypt. Bishops in Ireland closer to early church it sounds.
17. **Erenagh, Church Watchdogs**
    Needs more research. Projects to be preventative of corruptions.
18. **Monasteries and Monastic Schools**
    Projects to be succession to and parallel to Bardic and Druid schools. The Catholic faith was integrated into what already existed. These were how europe stayed at peace, the schools, it looks like. Too depressing to look at too closely, how many there were and what must have been lost.
19. **Rule of St. Columbanus through lens of St. Antony of Egypt**
    Seems consistent with ascetic practices and discipline of Eastern Christians.
20. **Asceticism and Monasteries**
21. **The Church Fasts [Wednesday in Gaelic]**
    Fish on Fridays is a remnant of much richer liturgical fasting. Generally no meat, alcohol, oil, fish, dairy on wednesday and friday except during festal periods.
    The Great Lent means none of that for the whole of Lent.
    A similar fast, though less strenuous precedes the Christmas-Epiphany 12 days of Christmas, etc.
22. **The Calendar of Aengus as Irish Church Year**
    When Normans invaded, our saints went unvenerated. Rome made up

new rules for canonisation.

23. The Shit Talk of Malachy and Bernard

Coloniser propaganda.

24. St. Colmcille's affirmation of Gaelic Law Texts

Gaelic 'mythology' is Gaelic case law. There is no reason to believe it was ever seen as anything else. Why would Christians write a bunch of texts about gods and goddesses#

Beowulf clearest examples of what kinds of changes the Christian redactors made.

25. St. Patrick's deal with the tribes

The Irish kept everything that didn't go against the teachings of the Church. It's a lot deeper what we kept than what we changed. This is probably the biggest secret in Irish history.

26. St. Cyril and Methodius and introduction of Writing elsewhere
Not a conquest. Not hegemony.
27. Beowulf as Prototypical Celtic Evangelism
Baptise their stories. Improve the stories to align them with a peace-oriented worldview, Catholic cosmology, ancestral stories. No taking spoils. No celebrating rapists like Grendel. Baptising sacral chiefdoms.
28. St. Caedman, Harp of the Spirit
Frustrated poet turned hymnographer and melodist after inspired by Holy Spirit.
29. St. Ephrem, Harp of the Spirit
Antiphonal women's choir's to combat heresy. Syriac-Aramaic, semitic culture and linguistic group of Christ. Return to eden. Universal Doctor of the Church.
30. St. Thekla, Equal to the Apostles
Where did all the women saints go#
31. Greek Easter Week
Loss of Liturgical richness in Latin hegemony. The congregation passes through the death and resurrection together over a whole week. 1101.
32. Timket in Ethiopia
Ethiopian Church as closest analogue to Irish Church. Epiphany celebration, unique to Ethiopia.
33. Diving for the Cross in Slavic countries
As unique as Timket is, it's not unusual for local variation in church practice. Diving for the cross at Timket in Russia, like Vladimir Putin, another example.
34. Dag-Da as Good God
Dadhani in Farsi, Almighty God. Old Irish: Dag good, Da good or God. Even St. Paul wouldn't go so far as to say everyone else is bad.
Theory: Like the Persian list of the qualities of the Good God, seems

that PreChristian Ireland had people who knew the difference between good and evil.

35. Dé Draíochta as God of All Wisdom

Draíocht, work of the wise sage. God of the Work of the Wise Sage. No reason to read anything else into that in Forbuis.

36. Ethiopian Church forests and Irish Tree Laws

Ethiopians believe the trees and the prayers interact somehow. Irish have categories for tree care. Forest people who love Creation.

37. Christmas as Wren Day, Not Saturnalia

Often the dating of Christmas is compared to Roman Saturnalia. For Celtic Christians who never Romanised, the dating corresponds to Lá An Dreoilín, whose connections to Lú and the Lú placenames phenomenon Lyons, London, etc. has different implications.

38. St. Haralambos of Bulgaria and bees

Just because there is a patron saint of something like bees, doesn't mean the saint is replacing some pagan deity. The earlier Catholic model is to baptise everything in the culture, but the Catholic martyrs and saints are real people.

39. Miracles and the Ancestral Mind, Benedicta Ward

The mindset of people who believe in miracles is vastly different from a capitalist worker bee. You can't read sacred texts outside of the mindset and ethos of the people who wrote those texts. d

40. High Chief of Heaven, Benedicta Ward

The Celtic Christian Cosmology centers on Christ as Lord of the Dance of the Universe. It's not really compatible with anything other than Sacred Covenant type law systems.

41. Irish Hagiology and Book of Lismore

Buried treasure. The lives of the saints in the proper Gaelic mode free from influence.

Not so different from Apothegmata or Life of Gregory du Tours.

Containing more than meets the eye and spiritual lessons.

42. Calendarism as Pre-schism Shit stirring [Old Calendarist Ethiopia, Russia]

Synod of Whitby, Norman Reforming Synods in Ireland, both used Gregorian Calendar as a way to pick a fight. What they are hiding...Removing the Gaelic Time Consciousness and ancient calendar and Church year commemorations, civic and religious holidays and more. Regularising with Canons Regular.

43. 84 Year Celtic Calendar Cycle

Annals have a clue from May 664 question mark, eclipse, that would probably be enough to resync if no one has tried it that way. Has to be better since it produced such precise stone formations over a very long time. We also didn't believe in a flat earth, no matter what anyone says. Old Irish treaty on astronomy UCC CELT site. What year are we in on Irish Calendar. Ethiopia maintains its own years and dating system.

44. Successor St. Brigid murdered by Diarmuit mac Murchada,

precursor to Norman Invasion

He was not the Chief if he was murdering and raping Cill Dhoire out of existence, so England's claim he invited them in is not pertinent to Irish Sovereignty.

45. Scots Canons vs. Canons Regular. Cáin Adamnáin vs. Laudabiliter.

Scot means Gaelic in Latin. Maurice Lenihan says Canons Regular came after 1169. Before that Cáin Gaelach, Gaelic Canons or church laws. Our Church canon says no harming innocents. Their Church canon includes Laudabiliter and Doctrine of Discovery. Irish Catholic is not Roman Catholic. I also would hesitate to equate it with other Orthodox confessions. The Irish church only existed in the pre-schismatic pre 1054 church, it's not part of the other conversations, generally, at all. Why#

46. St. Fionnchua, Equal to St. Vladimir, Demetrios, St. George

Warrior saints are fairly normal in many parts of the Catholic world. Note: The Syrian Bishop from Homs insisted that Christians there, had never previously taken up arms. So there may be some issues worth discussing. St. Fionnchua was given Mitchellstown for his monastery, by the Chief of Munster. He was a warrior monk who could make the earth tremble with his voice.

47. Pre-Patrician saints and Sack of Rome, some explorations

My take, St. Pelagius must have opposed the Goths who sacked Rome, so they did a historical rewrite. Similar to if the Iconoclasts had won in Constantinople. Similar to Dun Scotus how the historians are so adamantly feigning amnesia about something... St. Ailbe, of Munster baptised St. Dafydd of Cymru#

48. Apostolic succession in a Clann based system and contemporary continuity. Chalice tree.

If, for instance, all the Ethiopian priests and bishops were killed, would they stop being the apostolic church of Jesus Christ# Apostolic doesn't only mean for Bishops and priests, does it# A church under occupation with a steady stream of martyr blood. Apostolic succession from my grandmother. A tree is known by its fruits. Pretend every minister and priest was fake, just pretend, where would the church go#

49. Liturgical singing with responses, Hebridean psalm singing, shape note singing Appalachia

Well you might deceive a bunch of folks with a fake version of what they stole, so they never ask any questions. If you imagine the Eastern Christians responsive parts and Cantor parts with the Scottish Free Church style and melodies, it makes more sense.

50. Manuscript Evidence. Some conclusions

If you look at the large body of surviving Liturgical and other manuscript evidence from Irish Catholic Celtic Church, first you think of how brave these people were to save it all. Next, you realise there is probably nothing missing that would affect anything too much if you had to get it working again. A miracle or some extremely dedicated savages.

51. Celts fell on other side of Great Schism

There's a real clear path to the Norman Takeover if you look at more

than one country's history all together.
410 Orthodox Catholic West Rome falls to Germans [Goths]
600 Heretic Frank-German Pope Gregory 1 begins Gregorian Reformation
Gregory's great-great-grandfather had been Pope Felix III, the nominee of the Gothic king, Theodoric.
597 Gregory I sends Roman missionaries to England via Canterbury to compete with Irish missionaries.
571-632 Mohamit starts his genocidal rampage.
664 Franks-Germans Steal British Church at non-canonical synod of Whitby
697 Ailill Ó Kieffe, Red Druid of Fermoy, signs Cáin Adamnáin British, Scottish and Irish Chiefs disagree with violence of Gregorian Reformation
800 Frank-German Heretic Charlemagne consolidates Church and State power.
Sets formula for dividing the church by making unacceptable change to Nicene Creed.
809 Charlemagne adds the Filioque "Charlemagne had also caused the Filioque [adding "and the Son" after saying the Holy Spirit proceeds from the Father"]to be added to the Frankish Creed, without consulting the pope. When the controversy over this addition broke out in Jerusalem, Charlemagne convoked the Council of Aachen in 809 and decreed that this addition was a dogma necessary for salvation. With this fait accomplit under his belt, he tried to pressure Pope Leo III into accepting it. Leo rejected the Filioque not only as an addition to the Creed, but also as dogma, claiming that the Fathers [at the First Council of Nicaea 325 and amended in 381 at First Council of Constantinople] left it out of the Creed neither out of ignorance, nor out of negligence, nor out of oversight, but on purpose and by divine

inspiration. What Leo is clearly saying, but in diplomatic terms, is that the addition of the Filioque to the Creed is a heresy. The Franks were a too dangerous a presence in Papal Romania, so Leo acted as Hadrian had done before him. Leo did not reject the Filioque outside of the Creed, since there is in the West Roman tradition an Orthodox Filioque which was, and is, accepted as such by the East Romans until today. However, this West Roman Orthodox Filioque could not be added to the Creed where the term procession [the Holy Spirit proceeding] had a different meaning. In other words in a wrong context." — Fr. John Romanides

841 Norsemen take Dublin [Viking Invasion of Ireland]

841 Norsemen take what becomes called Norseman-dy Normandy, they waltz in and take what Charlemagne put together [Viking Invasion of Gaul]

863 Norsemen begin Conquest of Russia and Ukraine [Viking Rus]

1014 Heretic Brian Boru defeats the Norsemen forever in Ireland after sacking Gaelic Monasteries

1054 Great Schism East and West Churches

1066 just enough time for that, Norsemen take London.

52. **1070 Scots Monastery, Regensburg, Germany The Scots Monastery (in German Schottenkirche, Schottenkloster or Schottenstift) is the former Benedictine Abbey of St James (Jakobskirche) in Regensburg, Germany. It was founded in the 11th century by Irish missionaries and for most of its history was in the hands of first Irish, then Scottish monks. In Middle Latin, Scotti meant Gaels, not differentiating Ireland from Scotland, so that the term Schottenstift already dates from the Irish period.... ...The abbey was originally built to the south of the city walls around the year 1070, but this soon proved to be too small to accommodate the influx of Irish monks. A new site outside of the western city gate was purchased,**

and construction of a new abbey began around 1100.

1084 Norsemen take West Rome

1101 Norsemen are noncanonically gifted Cashel church Investiture by O'Brien

1124 Normans Take Scotland

1155 Laudabiliter English Pope Breakspeare Adrian also takes a journey to Norse lands

1169 Normans take Ireland

53. 1172 About this time, Donald O'Brien, king of Limerick, built a new cathedral in Cashel, from the ground and endowed it; he converted the old cathedral of Cormac into a chapel or chapter-house; he likewise bestowed large revenues on the see of Cashel, to which his son Donogh, surnamed Carbrac, gave others in Thomond, and amongst the rest two islands called Sulleith and Kismacayl. This donation was confirmed by King John on 6th September, 1215. Maurice Lenihan, Limerick, its history and antiquities; ecclesiastical, civil, and military,from the earliest ages, with copious historical, archaeological, topographical, and genealogical notes, Duffy, Dublin, 1884.

54. 1172 The said Donald, king of Limerick, founded a nunnery for Augustinian nuns of the Order of Canons Regular, in Limerick, in the English town. [I think we can assume that Irish canon, or church law, was "irregular" compared to the invading forces religion.] Maurice Lenihan, Limerick, its history and antiquities; ecclesiastical, civil, and military,from the earliest ages, with copious historical, archaeological, topographical, and genealogical notes, Duffy, Dublin, 1884.

1204 Normans take East Rome

55. We know of 2229 [Prenorman] Irish Saints, even not counting their companions, of whom 300 preached the gospel in foreign countries, not counting their companions. Of these 529 were holy

abbots; 330 were bishops and martyrs, and numberless holy bishops; 31 archbishops of Armagh were saints; 21 of whom immediately succeeded each other; 990 Irish monks were martyred by the Danes in the monastery of Benchear; 1200 Irish monks were martyred by the Danes together with their abbot Abel; 777 Irishmen martyrs in England; and only one, St. Odronus, Proto martyr, was martyred in Ireland by the Irish. 23 English saints received their studies and education in Ireland; 3000 others have studied in Ireland; 100 Cambri or from Brittany have studied in Ireland. Innumerable were the Italians, French, in short from all nations who had recourse to Ireland in order to perfect themselves in their studies, and the knowledge of the scriptures... Maurice Lenihan, Limerick, its history and antiquities; ecclesiastical, civil, and military,from the earliest ages, with copious historical, archaeological, topographical, and genealogical notes, Duffy, Dublin, 1884.

1215 Magna Carta, removes Sovereignty just seized and invests it in contract government, 1200s Merchant Adventurer's Society takes the real power for global Viking quest

1367 Norsemen make the first specifically Racist law on record, Statute of Kilkenny. ban mixed marriages with Irish race, ban learning the Irish language, and a lot worse items than those, though some Irish speakers would rightly say there is nothing worse outside of death than forced language removal. The starving exiles have to disagree with them and they know why.

56.

57. “God would not therefore reduce the human race to slavery, since he himself, when we had been enslaved to sin, spontaneously recalled us to freedom. But if God does not enslave what is free,who is he that sets his own power above God's?” Fourth Homily on Ecclesiastes St, Gregory of Nyssa

58.

59. 1492-present “While I was in the boat I captured a very beautiful Carib woman, whom the said Lord Admiral gave to me, and with whom, having taken her into my cabin, she being naked according to their custom, I conceived desire to take pleasure. I wanted to put my desire into execution but she did not want it and treated me with her finger nails in such a manner that I wished I had never begun. But seeing that (to tell you the end of it all), I took a rope and thrashed her well, for which she raised such unheard of screams that you would not have believed your ears. Finally we came to an agreement in such manner that I can tell you that she seemed to have been brought up in a school of harlots.” — Michele de Cuneo on woman given him by Christopher Columbus

60. “How can I be aware Of where we are When all our history Doesn’t seem to be Taught to children righteously?” We celebrate Columbus Day When he found [that] land He was looking for slaves Sailed the sea by an evil wind To kill the Arawak [First Nation] Now what kind of problem solvers Are we going to be Without some truth in history? Bobby Ó Sullivan

Throughout our history there’s horrors that the tyrants inflicted, But the books will never detail Ireland’s description, See things from the angle I’m exploring, Here since the 1169 invasion of the Anglo-Normans, We bore witness to the declaration of their evil, Seen through the cruelty and degradation of our people, Suffered all the way through to the Age of the Tudors, Our homeland enslaved to the claim of the rulers, Séamus Ó Costello

Indigenous Writing from New England edited by Siobhan Senier, p 374

"...but thou hast many fair houses cattell & much good things" Wowaus , Nipmuc, son of a sachem from Hassanamesit

61. **Dangers of Comparing Celtic Orthodox Catholic with Roman Catholic**

The Irish Catholics are the victims. The roman catholics are the Old English Norsemen.

It would be like saying Christopher Columbus is the real Americans. The Gregorian Reformation was a power grab. The Right wing Catholics are the Reformed Catholics. The Roman Church we know comes from the murderers of the Rightful Orthodox Bishops. The Gregorian Reformation was no more Catholic than the Protestant Reformation. Neither Holy nor Roman. Rum Ortodox, Syria. Roman Orthodox, the Syrian Christians genocided by Islam.

62. **The Erasure of the Memory of the Celtic Church**

Scholar 1930s, said it wasn't really allowed much to talk about it.

63. **The Academic Dancing around the topic**

The more pieces they can break everything down into, the better. One holy catholic and apostolic church.

64. **Conciliar Bishops vs. College of Cardinals**

Archbishops are a heresy, Jesus did not institute them. Jesus instituted Bishops. All bishops are equal in vote, conciliarity. The church does nothing major unless it is unanimous. Pope was just a term of affection for the line of St. Peter at rome in the real apostolic line. A tree is known by its fruits.

Cardinals must be Mafia controlled.

65. **Archbishops as later invention, ecclesiological heresy**

Conciliar Nicene formulation. Conciliarity replaced by investiture. Investiture still crowns King Charlie. Not legitimate to Celtic Church. Conciliarity is the Last Supper.

66. **Meaning of Apostolic**

Fully human, Jesus had a family and friends. They lived in Palestine in Bethlehem. They spoke Syriac-Aramaic until Arab conquest and after.

Diaspora and displacement further injured the language of Christ. Apostolic means handed down, like a Guru. Like the lines of students from a Sifu. Any changes not approved by all the roots of the tree are not the right solutions. Does Nicea need revising. Chalcedon reported to be mostly linguistic differences, but the church sided with the Greek linguists against the Syriac-Aramaic linguists. Cyril of Alexandria. The Gaelic Church retains its apostolicity, and there is plenty of evidence. It lost its bishops and lands. Steps were taken all along. Notes left. Texts preserved.

67. Meaning of Catholic

Universal pertaining to the faith. Nonconciliar changes are not Catholic.

68. Meaning of Orthodox

Right worship. Are there other reasons in Chalcedonian split, political in nature# Was the Eastern Church corrupted in every other way except worship and been under Muslim control# Since 1918 or so... at least# Since 1204# Since 410# Since first crusade# Since Muslim conquest# Probably all of the above#

69. Sin as Harm vs. Sin as Wrongdoing

Hierotheos sp Vlachos. John Romanides. Romanity.org. The church as against religion. Alexander Schmemann For the Life of the World. The Church litourgia as aid to cure of the soul, of the illness of death, of blockages to chi, of reconnecting head and heart, cleansing the nous Hellenika, restoring the image of God that we ourselves are created in the image of.

Sin as harm, sin is trauma, biological aversion to wrongdoing hardwired, conscience affronted. Sin as wrongdoing, shame based system. Christ wanted shame removed. Rome is wrong. Protestants are wrong. Hurt people hurt people, original sin. Stop the cycles of violence, the reason Christianity shook Rome. Beowulf, don't take

spoils, Christian law.

70. Sin as breaking the law of God vs. Sin as breaking the rules
Natural law, everything in Creation has a telos, an aim, a purpose under Heaven. Genesis is Oral stories written down after the return from Babylon. It is supposed to be one story. Christ the son of David is the rightful heir of the Harp of David. Mischeach Hebrew, Masih arabic, Christos annointed also, Hristos slavonic, Críost Gaelic. The syriac derived traditions maintain the original semitic word Mischeach. Al Masih Qam. Fulfilled the law of their Profits, actually did bless all nations with formula to break cycles of violence, nonviolent noncompliant in Mohandes Ghandi's rendering.
St. Eunan's Law and Colmcille affirm the Irish achieved such a law system. Ethiopia, Armenia likewise did. For a time...
It's a sin not to break sinful rules. St Basil of Caesarea. St. Gregory of Nyssa. The Holy Martyrs call us to equal resistance to injustice as them. St. JB O'Reilly the Duty of Martyrdom.

71. Augustine is not considered saint before the Schism
The Eastern Orthodox do not call Augustine of Hippo a Saint. Though he is not a heretic, he is not considered to be a Doctor of Theology. The Scholastics and Aquinas rely heavily on that material to formulate the shame based system. Neo Platonism more than Orthodox Catholic theology allows plus redefines Original sin against the authorities on the matter, at least in how later theologians divert it. Can't blame St. Augustine for that. It's more Benedict of Nursia one would suspect.

72. Canonization as a weapon of erasure against Celtic saints
Saints emerge from legends about dead people, and occasionally living people. Dostoyevsky covers some of that living memory in Russia in Brothers Karamazov. The Holy Roman 2nd Reich make noncanonical changes to saint beatification, sell relic, make a marketplace of the temple like Book of John says right in first few

passages no way. This is also a wholesale erasure of Celtic Church throughout Europe, formerly known as Western Orthodox Catholics or something.

73. Augustine's mistake about Original Sin

Changes 'it's passed on' to 'we are all pieces of shit' at least as Big Catholic Guilt teaches. And Calvinism. Calvin hated book of James because it didn't fit his narrative. Probably, just the simonists on both counts, justifying political moves and deceiving believers. Think Televangelists and money grabbing.

74. St. John Cassian and the Seven Deadly Passions, Attachments

Dragon's Wine and Angel's Bread, Br. Gabriel Bunge. Bridges East and West with Western Saint. The seven deadly sins are more like the seven deadly temptations or attachments in some Buddhist senses. Fields of corruption. The Hollywood demon possession Catholic church thing, is more commonly traumatic injuries than demon possession. Someone more holy than me would have to explain it better.

75. Phronema and the Eastern Church

Phronema is Weltenschauung of Apostolic Church. One Beetle knows another. Coimgne is same as Phronema in Church sense but not Cultural sense. Early church didn't stomp out culture, it baptised the culture with the phronema of the church. Ethiopia is clearest to see more pieces of what that might implicate. Irish texts are all compliant with the phronema, in spite of later hermeneutical shifts.

76. Coimgne and the Celtic Christian Law

The Celtic law is based in mutual wisdom as distinguished from lowest common denominator. Coimgne is finessed by the highest poetic grades and the scholar monks both.

77. The Holiness of Irish Monks vs. Benedictine Simony

Rule of St. Columban as Pope Francis said recently is deserving of closer understanding. Needs to be interpreted through Coptic Fasting, Coptic and Ethiopic Monasticism etc, St. Antony of Egypt and Apothegmata Sayings of the Desert Fathers. Philokalia for advanced monastics only after all that, for formulating Columbanus's phronema.

78. St. Francis and St. Clare as Celtic Orthodox Catholic Revivalists

St. Francis was not so much an innovator as a traditionalist. He was Orthodox not Holy Roman in Phronema.

79. A Church under Occupation for 1230 years and more
Irish Catholic Church.

80. The Fall of West Rome 410 to the Goths and subsequent changes to church
Look at Nationalities of the subsequent popes to understand better.

81. The Gregorian Reforms as neutralising Celtic Church
Synod of Whitby. Charlemagne as Completing those Gregorian Reforms. Charlemagne as altering those reforms and standing down the Pope about it, proving the pope is just a stooge ever since. No offense.

82. The Synod of Whitby 664 and theft of British Celtic Church
Beowulf was a law text before that. Was St. Bede conceding the Romans and doing a whitewash job. Synod of Birr says yes. Or, did St. Bede preserve the essence of the British Old Catholic Irish Catholic Church of Chief Aelfhrith so the Phronema could one day be restored# Or was Whitby simply creating a Uniate situation like Ukrainian Catholics# Stealing the calendar says closer to Maronite Catholics maybe# Until 1066 it looks like. So Britain lost English Church Phronema 1066 and Conciliarity 664 it looks like. Fr. Rowan Williams would appreciate that more than most.

83. 1124, David I Scotland removes the Celtic Church
David Grew up in Norman Court, groomed for the position. His sister Maude was Queen of Norman England. Called Davidian Revolution, really the beginning of Unionism. The Bruce comes from that line, and Johnny Cash. Looks like the Bruces aka Stewarts got more Johnny Cash at times and less at others. Gregorian reformers.

84. 1101 Murtagh Ó Brien Removes the Celtic Church
Reforming Synod means Gregorian reforms finally get to Ireland. Kells, Cashel, Rath Breasil, etc. 1101.

85. The Clashes between St. Columbanus and Gregorian Reformers
Thomas Cahill could reframe it best. The Irish didn't save Civilisation. They tried to re-conciliarise the Western Church and failed with a crash and burn.

86. The Eastern view of the Gregorian Reformers, Franks-Latins, Orthodox-Greeks, racialised split continues in EU against Bulgaria and Romania to this day
The Great Schism. Ireland is on same side as Bulgaria and Serbia and Palestinian Catholics.

87. Thomas Aquinas and Scholasticism as replacing the Celtic church, Summa Theologiae as mansplaining to Orthodox Celtic Catholics
St. Gregory Palamas is a Celtic Saint in our language in 1400s. Shuts down the scholastic reformation in the East. Normans brought Scholastic Reformation. Peter Kreeft would have a heart attack thinking about it. Whipple at CUA Washington DC would punch me in the face for suggesting it I imagine.

88. Duns Scotus as upholding Orthodox Celtic Catholic Theology
Dr. Timothy Noone is probably best for taking over Hiberno-Latin studies if he sits down with Orthodox Theologians a while and plays some harmonica. Duine Scotus Ghaelach. Hibernolatin is a métis patois most likely but made by a bunch of theology nerds.

89. Eriugena as upholding Orthodox Celtic Catholic Theology
Richard Kearney has been working on this, still too Latin in orientation to make a breakthrough. Eriu genne.

90. Simony properly defined
Selling the sacred. Water is sacred in the Bible and in the Epiphany liturgy. Humans are sacred made in the image and likeness of the Living God. Labour market is simony. Utilities are simony. Church is way off track in praxis. Patriarch Bartholomew might understand

better than many in Green-ness.

91. Pleonexia as Gaimbín.

What Christ made free let none enslave. St, Gregory Nazienzen, St. Gregory of Nyssa, St. Nicholas, St. Basil the Great.

335-395 Gregory of Nyssa God would not therefore reduce the human race to slavery, since he himself, when we had been enslaved to sin, spontaneously recalled us to freedom. But if God does not enslave what is free,who is he that sets his own power above God's? — Fourth Homily on Ecclesiastes

92. Church Fathers on Lending Money at Interest as a sin

St. Basil. HagiosVasilios. Gaimbín. The dictionary shifts the meaning to exhorbitant interest from just interest in the Gaelic understanding. The Gaelic people didn't change the definition, the Scholastic Reformation changed the definition.

93. The Syrian Eschaton vision of Mar Afram, return to Eden, not final battle

Phronema again. Final Battle or Return to Eden. The Jews say the Messiah will say swords into ploughshares. St. Ephrem the Syrian everyone agrees is on track. Sebastian Brock, Oxford, Isho, what a lot of work telling the truth.

94. The Ever new Tongue, Book of Lismore and the mystagogy of the Eastern Church

Just looked at a few wee passages. Seems to be a discourse on the inspiration of the Holy Spirit and some revelations. Fits in with Dionysius the Areopagite, Cloud of Unknowing, St. Hildegard of Bingen, Revelation of St. John, St. John of the Cross, Vision of St. Seraphim and Nicolas Molotolov sp.

95. The Prophecies of St. Colmcille about Doomsday

Scary how true.

96. The Gospels on the Last Judgment

Like a thief in the night.

When the chief returns in glory.

What you did and didn't do for the least of these.

If you love me, you will keep my commandments.

One thing you lack sell everything and give to the poor and follow me.

Criteria of judgment.

97. Haq. Aramaic, camel or rope made of camel hair. More difficult for a rich person to enter heaven than for a rope made of camel hair to pass through the eye of a needle. Ascesis.

98. CS Lewis on Universal Tao aka a conscience about right and wrong

Abolition of Man Close enough.

99. Alisdair McIntyre on the sorry state of virtue

Gets the problem right, good diagnosis. Also Rorty Whose Justice Which Rationality. Juris prudence is all simonist.

100. Human Discernment [wisdom] vs. Human Judgment [bigotry]. Don't judge me!

One of the seven gifts of the Holy Spirit vs. don't judge me. Kearney says, we have an ethical duty to discern better and worse. But the lesser of two evils is still an evil.

101. The Clashes between Celtic Catholics and Norman Catholics

- Constantine Ó Caoimh bequest stolen
- The Mass Rocks and secret masses
- The preservers of the texts in Ireland, England and Europe
- The Two Versions of History, CCC Celtic Catholic, CGG Norman Catholic
- T. Roosevelt's clear vision of Celtic Catholic Native Irish vs. Bigoted servants of Papal Nuncio
- The 1300s Northern Chieftains write to pope
- Early 1800s Daniel the Liberator Ó Connell writes to pope
- Carew Manuscripts mention Lay Church leaders and Church lands being restored in some way prior to Protestant Reformation worth exploring, as is the first mention of Partition, Earl of Argyll, the Campbells, paid in 1583 to divide the Scots and the Irish Gaels. NASA is the Campbells. They think there is a battle between men and women called the battle of the sexes. Other Gaelic people highly disagree with the Campbells. Irene and Sally and Molly Campbell agree with the Gaelic people that men and women are equal.

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Lorrha Missal Notes

Whitley Stokes, Irish Passages Stowe missal

water with the eucharistic wine is omitted [c]. In the Nicene Creed, *filioque* is left out; but is interlined by the later hand. The Agnus Dei is used.

In the Ordo Missae are the following six rubrics in the later hand-writing :—

1. Lethdírech sund.

This introduces the lesson from the Gospel of S. John e. vi. on

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1. Lethdírech sund.

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Munster must have been divided by the Filioque, introduced by Charlemagne. Most probable, added by Ó Briens. Boru pledged gold to Church at Armagh, the Charlemagne Roman Church. Connected, Lives of Charlemagne hidden at Lismore, Lismore relics dont seem to come from anyone that agreed with Charlemagne. Ó Briens agreed with Charlemagne. Divisions begun in 600s with Gregorian Calendar, must have led to the strengthening of the Dalcassian Position in some way....

Nooij Lars

, Ó Riain suggested that the shrine would have likely been created in the context of a power struggle over north Munster between Donnchad [Obrien] and Macc Raith [O Callahan],318 and that its creation reflected an attempt by the abbot of Lorrha to maintain good relations with both parties to the conflict.319 In light of this, Ó Riain concluded that the shrine "was made sometime between 1026 and 1033[Great Schism 1054 is about the Charlemagne Filioque]–most probably towards the beginning of that period."320 While this makes for a likely hypothesis, it should still be noted that there is no way of definitely excluding the possibility that the shrine was made somewhat earlier, although it seems unlikely for Donnchad macc Briain to have been called 'king of Ireland' before 1022 AD.

It was Todd who first suggested that the manuscript had been made in Lorrha, Co. Tipperary.398 In this, he based himself on the inscriptions on the upper face of the shrine, which O'Conor had not been able to solve.

Having correctly identified Pilib Ó Ceinnéidigh and his wife Áine, he observed that a coarb named Giolla Rúadhan might well have been the coarb of St Ruadán of Lorrha, especially given that Lorrha was one of the main churches of Lower Ormond, or, as Todd put it, "O'Kennedy's country". -Todd, "On the Ancient Irish Missal" (1856): 15-16

Todd's Lorrha hypothesis …. MacCarthy offering his support, stating in his edition "that the MS. belonged to a Munster church, perhaps that of St. Ruadhan of Lothra, in Lower Ormond" ….

Translation of the Stowe Tract §1 The altar [is] the symbol of the persecution which is inflicted. §2 The chalice is the symbol of the church, which has been set and founded on the persecution and on the martyrdom of the prophets and others.

Lorrha North of Caiseal. Lismore South of Caiseal.
Lorrha contains the Liturgy, the bishops book. Lismore contains the Bishops staff, the civic law, the lives of the saints, from same church or a recently innovated Gregorian but not Charlemagne Cashel, depending on what history reveals.

The covering cumdach same as a Gospel book in the Eastern Church. 1052, son of Boru is listed with others, either he disagreed with his family and left a time bomb, or someone else left it for his name to be known at time Celtic church disappears. Or something along some such lines

Cumdach: "The blessing of God on every soul who deserve it"

" Ancd for Mac Raith grandson of Douchad [DoDogh] King of Caul.e" The genealogy of this Mac Raith, a descendant of the celebrated Ceallahan Cail, is wll known. He is styled by Tigherwh, who appears not to have reognised hii right to the throne of M Knster, King of the Eoghmacht of Cahel. He died A.D. 1052. This fact therefore still further limits the date of this side of the box to the twenty-nine year from 1023 to 1052.

In the Annals of Innisfallen, at the year 853, is recorded the arrival in reland of the Norwegian chiefs Yvar and Sitric.

Stowe Missal, Warner, London, 1915.
“The text here printed is that of the oldest Mass-book [Liturgy] of the early Irish Church known to have survived”

Stowe Missal Notes:
A NEW HISTORY OF THE STOWE MISSAL: TOWARDS AN EDITION OF THE STOWE JOHN AND THE IRISH TRACT ON THE MASS Lars Bernardus Nooij PhD Degree Maynooth University Department of Early Irish (Sean-Ghaeilge), 2021. [No Lismore citations, worth exploring,Dr, Stifter.]

Contents:
The Gospel of St. John (incomplete)
Portable Manuscript Icon of St. John
The Ordinary and Canon of the Hibernian Liturgy Caiseal Rite
A special Mass for the apostles, martyrs, saints and virgins.
A special Mass for living penitents.
A special Mass for the dead.
The Order of Baptism.

The Anointing of the Sick, including Communion.
The Irish Tract on the Hibernian Liturgy.
The first of three Old Irish healing prayers: 'Against a red eye'.
The second of three Old Irish healing prayers: 'Against a thorn'.
The third of three Old Irish healing prayers: 'Against urinary disease'.

Warner
THE CUMDACH. The importance attached to the volume by its former possessors is shown by the Cumdach, or casket, which was made to contain it, and which elsewhere than in Ireland would probably have taken the more usual form of an elaborate metalwork binding. It is one of five such characteristic early Irish book-shfines which still survive. 1 The other four belong to the Gospels of St. Molaise2 (1001-1025), the Gospels of St. Patrick (nth century and circ. 1350), the Psalter of St. Columba (1084) and the Book of Dimma (1 150), three more notable MSS. are known from historical sources to have formerly been protected in a similar manner, viz., the Book of Durrow (877-914), the Book of Kells (before 1007) and the Book of Armagh (938). Like the rest, the Cumdach of the Stowe Missal is undoubtedly of later date than the book which it enshrined.

Dr. Todd's theory, which has been accepted byothers, 1 was that, as the Cumdach was connected by its inscriptions with Munster, the Missal belonged from the first to someMunster church, which he supposed to be the monastery ofLothra, or Lorrha, in Tipperary, going so far, indeed, as to suggest that the book may have been the original Missal of St. Ruadan, the founder.

A prayer for Gillaruadan O'Macan, the successor, by whom this was covered." Gillaruadan O'Macan, who thus appears to have borne a part of

the cost of the later decoration or to have otherwise had some share in the credit of it, is also unknown. The name means " Servant of Ruadan," and it is possible therefore that, as Dr. Todd suggests, he was the comharb or successor of St. Ruadan as abbot of Lorrha, which was in Lower Ormond, in Munster.

Two others of the name appear in a table of the descendants of Ailill Olom compiled by Dr. MacCarthy3 from the Book of Leinster. One of them is there described as son of Aed Bennan, king of Kerry, who died in 619, and his own

Dr. MacCarthy confidently identifies the latter with the other Moelcaich in his table, who was son of Flann and presumably lived towards the middle of the eighth century, being fourth in descent from Aed, king of Cashel, who died in 601.

There is, however, on f. 32, a list of saints to be commemorated, or what is known as the diptychs, 3 which is in the handof one of the original scribes and must therefore have been written before Moelcaich's interpolations, and it is necessary to ascertain whether it includes any saint posterior to Samthann. It begins with Biblical names from Abel to the Apostles and Evangelists, who are followed by the three early martyrs Stephen, Cornelius and Cyprian, and the two early hermits Paul and Anthony. Ofthe two remaining sections, the first comprises the names of as many as thirty-five bishops. All of them are insular except the first four, Martin, Gregory, Maximus, and Felix, who are identified by Dr. MacCarthy with Martin of Tours (ob. 397 or 401), Gregory of Tours {ob. 594), Maximus of Riez (ob.

462), and Felix of Nantes (ob. 584).

Catheri, Cathar. A Cathar, as Dr. MacCarthy remarks, is included in the list of bishops (next to Iserninus) in the Book of Leinster, 363d , but he is otherwise unknown.

The early Irish Stowe Missal's destination and function Sven Meeder.
In 1929 the great James Kenney argued that the early Irish Stowe Missal must have been produced as a private service-book which a priest could easily carry around with him, but in recent decades scholars have claimed, either explicitly or implicitly, a different purpose for it. The codicological arguments proposed by Kenney are nevertheless still valid and this paper will argue that close linguistic examination of the manuscript's liturgical contents supports the theory that the Stowe Missal was an itinerarium, a book for a travelling cleric.

As one of very few surviving liturgical manuscripts from Ireland and the most complete, the Stowe Missal has long been the focal point for scholars interested in early Irish liturgy.1 This dependence on a single volume, however, creates the risk of applying the knowledge gained from the Stowe Missal to the whole of Irish Christendom.2 It is therefore important to employ due care in determining the volume's function and use.

Palaeographical evidence, together with the mention of Máel Ruain, the founder of Tallaght (d. 792), in the list of saints, suggests a date of composition for the original portion of the missal in the last decade of the

eighth or the first quarter of the ninth century. Seemingly not much later, a certain scribe identifying himself as Móel Cáich made extensive alterations to the order of the Sunday Mass, deleting folios, adding new leaves, inserting texts in margins and on blank folios, and erasing original portions of the text and writing over them.

both lists contain saints from all over Ireland, the earliest of the litanies, placed in the canon, has a distinct predilection for Leinster saints, while Móel Cáich's list of saints, at the onset of the mass, seems to show a preference for saints from the middle of the island.

It seems that the original missal, considering its size and sober decoration, could have been completed within a week to ten days, and can therefore be regarded as a relatively inexpensive book and one that was meant to be portable.

With regard to the Stowe Missal's baptismal order, Marc Schneiders remarked that this is the earliest evidence in early medieval Europe for all the baptismal ceremonies being performed in one session. [The earliest practice of the Church is reception on Holy Saturday. Followed the next week with Readings from St. John. Author is unaware of those connections...]

hoc loco et inhabitantibus in eo, 'this place and the inhabitants of it',

together with the devout emperors and the whole of the Roman armythe Roman emperors (plural, so it cannot be referring to Charlemagne) and the Roman army appears to suggest this prayer should be dismissed as irrelevant to ninth-century Ireland, [Sounds like it confirms what Fr. Romanides said, the Irish commemorated, prayed for The Byzantine Emperors]

[Probably an Abbot visiting a congregation for holy weeks book then. Do confessions, receive newly Illumined Catechumens, do the bit they hear from Book of John, with the mysteries of the faith. Abbot wouldnt need much except whats in the book. Alternatively could be a Bishop or bishop Chief of Cashel or an Anchorites book, for once a year church service like an abbot, just a thought]